

THE
MISSIONARY HERALD.

VOL. I.

FEBRUARY, 1854.

No. 2.

American Board of Commissioners for Foreign Missions.

Constantinople.

LETTER FROM MR. RIGGS, SEPTEMBER 9,
1853.

THE trials of the Protestants in Demirdesh have been mentioned in past numbers of the Herald. Early in September Mr. Riggs made a visit to that village, as also to Broosa, to promote the missionary work therein. He had the pleasure of taking with him authenticated copies of the recent firman given to Protestant rayahs. "This document," he says, "is the first ever given directly to the Protestants, though others have been given to Pashas for them; and thus, though it only confirms existing privileges, it is a step in advance. Besides, it has the much venerated *hatti-sherif*, or royal mandate, appended in the hand-writing of the Sultan. This is not affixed to ordinary firmans."

Mr. Riggs spent two days at Broosa, holding meetings at the request of the pastor of the Protestant church in that place. This native brother seems to be doing a good work among the people of that city.

The Protestants of Demirdesh.

That part of the present letter which relates to the village already named, will be given entire.

I returned last week from a visit of ten days to Demirdesh and Broosa. The Protestants at the former place I found firm, notwithstanding constant opposition; which, though restrained for the present from open persecution, continues as bitter as ever. I found them also hungry for religious instruction. The

whole time of my stay there was a protracted meeting. The number who attended the various exercises, from day to day, was from twelve to twenty. This is a small number for a village containing some two thousand inhabitants; yet when we consider their earnestness, the eagerness with which they seemed to drink in every word of the preacher, and their firmness in time of persecution, we may regard it as a good beginning.

Besides, there are individuals who are convinced of the truth, but as yet have not courage publicly to avow it. And the hostility of opposers does not seem to be based upon a knowledge of the truth, but upon ignorance and prejudice. Their village has been unitedly and thoroughly Greek. Not a Turk resides there. And the people all speak Greek; while their countrymen in the villages near them speak Turkish. Their national pride is, therefore, touched by any one's leaving their "orthodox," "apostolical," and (above all) national church. They say now to the Protestants, "Believe what you like; only do not separate from the nation." Such is the unity which they seek and value! But if they could persuade the Protestants to withdraw their enrollment and be registered as Greeks, they would soon be at their old pranks again. Frequently while I was there, when the Protestants were passing through the streets, they were hooted after; and I was also, when with them. In one instance, being out with my host after sunset, stones were thrown at us

by some person concealed among the trees.

MR. VAN LENNEP'S VISIT TO BAGHCHÉ-JÛK.

THE village of Baghchejûk has been occasionally mentioned in the Herald, as one of the places into which spiritual Christianity appears to be gaining a permanent entrance. Efforts have been made to introduce the knowledge of "a more excellent way" by native brethren, especially by the pastor of the church of Nicomedia; and last year Mr. Everett was there for a few hours, going and returning, however, in the night. It is not known that any other missionary had ever visited this village, prior to August, 1832.

In the latter part of the month just mentioned, Mr. Van Lennep went thither, taking Nicomedia on his way. On reaching the latter place, about two o'clock in the afternoon, he found "the brethren" waiting for him at the landing. They had a boat in readiness; and in a few minutes, accompanied by two young men, one a pupil at Bebek in former years, and now a teacher at Nicomedia, he set out to cross the gulf. "The sail was unfurled," he says, "and as we glided over the water, I inquired of my companions as to the state of things in Baghchejûk."

Historical Notes.

The village lies about three miles from the sea-shore, in an elevated position, and surrounded by plantations of mulberry trees and vines, which form a bower of rich green. It is perhaps two hundred and fifty years since it was first settled by four families, all Armenian, whose progeny now amounts to about seven thousand souls, all more or less related to each other. They have always been very jealous of the intrusion of strangers, especially if belonging to a different religious community. Even the Turks have been unable to get a footing. A few years ago several of them made an attempt by purchasing houses; but they could never occupy them. This fact has made it more difficult for Protestantism to be openly professed there, as it must introduce a new community.

These people, moreover, have always been very zealous for their religion. While our colporters have long been able to go into the neighboring villages, and mingle freely among the inhabitants, holding discussions in the cafés, and distributing books without hindrance, here they have been scarcely able to show themselves. But in the other villages their doctrines and preaching were treat-

ed with comparative indifference; in this they were opposed by people who knew not a little about religion, and the majority of whom were able to read.

Several years ago one man, a brother of the headman of the village, adopted evangelical sentiments, and was probably affected by the truth. Not knowing what to do with him, the villagers finally made him a church beadle. He held the office for a little while; but his conscience soon compelled him to relinquish it; and he began to preach the doctrine of salvation through the cross of Christ with great boldness. He suffered much persecution in consequence, and was reduced to great poverty. But his efforts did not remain without fruit. One and another were convinced of the errors of their church, and received the truth through the labors of this man and those of the brethren at Nicomedia, who now had an opportunity to come to the village. They number nine heads of families, men in very good circumstances.

Some of the brethren in Nicomedia are in the habit of going to the village every Saturday evening, and returning on Monday, holding, so to speak, an uninterrupted meeting during their stay. This has not been accomplished without suffering. They have been assailed with stones and clubs, and are constantly hooted when they appear in the street. But the Governor of Nicomedia has vigorously interfered; and all violence has now ceased. Such was the state of things when I made this visit.

Approach to the Village.

Mr. Van Lennep describes his ascent to Baghchejûk in the following language:

On the other side of the bay, we found two horses, on which two of us rode, while the rest went on foot. Our path led us along the hedges of fine vineyards and mulberry plantations, and through persons at work here and there at the threshing floors. As we went on, we saw a great crowd collected at one of these threshing-floors; and, on inquiry, we found that some of the people of the village had come to meet and congratulate a man, who had just returned from a pilgrimage to the convent at Echmiadzin, and was, therefore, reputed almost a saint. My companions thought we had better pass by another path. As soon as we emerged from the shrubbery, the people composing the crowd saw us and recognized us; whereupon the boys and young men came forward, brandishing

their arms and their sticks, crying also, "Hooha, Hooha. Protestan, Protestan!" mingled with other equally sonorous exclamations. I noticed, however, that several of the older people reproved them, and tried to stop them. Not long afterward we came in sight of a group of men coming toward us. As soon as they recognized us, they ceased talking; and, when passing close to us, one said aloud to the rest: "This is their Pope," referring to me. Poor people! How they will one day wonder at their present views! As we came into the village, many eyes stared at us; but no one spoke. Indeed, some returned the salutation of the brethren, who had not dared to do so before.

Saturday Evening.

Mr. Van Lennep's interviews with the Protestants of this secluded place were exceedingly interesting. Continuing his narrative he says:

That evening I spent most agreeably in the company of the brethren; and as some came in, who are firmly persuaded of the truth of the doctrines which we preach, but do not openly profess them, the conversation chiefly turned on the duty of professing Christ before men. The man spoken of above was present. He is about fifty years of age, intelligent and well read in the Scriptures. He is somewhat deaf; and he says he rejoices in the fact; for it prevents his hearing many wicked speeches, which would grieve his heart. He goes by the name of "Uncle" in the village; and on account of his boldness he is the chief object of annoyance. He never skulks away; but with a bold front he always has something to say to every body. Here are one or two specimens. He was seated one day in a café, when the boys, instigated by older people, began to throw stones at him. He turned round towards them, and cried out, "Throw stones; throw them. They are to be the foundation of our church. The more you throw, the broader will it be." At another time, while pelted with stones by a mob in the street, he said to them, "You are right in throwing stones at me; for I have been your church beadle; I used to call you to church; that was a great sin."

The Sabbath.

The description which our missionary brother has given us of the Sabbath will be read with interest.

The next morning, when I rose, I opened the window and looked out upon the prospect. The house stood high, and the view was unobstructed. The foliage of the gardens under my feet was extremely rich and luxuriant. Hillock rose behind hillock, vying with each other in the richness of their verdure; and down they went toward the sea, which appeared like a broad river. Beyond the bay rose Nicomedia, built on picturesque hills, and imbedded in gardens; and behind the whole were fertile mountains.

A Sabbath stillness pervaded the air. I thought of the congregations of God's people, soon to gather for worship in the different cities around, and of the masses still ignorant of him and of the power of Christ's death and resurrection. It was a blessed hour! Our people had risen before me. They were seated in clusters about the house, with the Bible before them, which they were studying, and about which they were conversing. With what beauty did its blessed truths break upon their minds for the first time! Their faces were radiant with happiness. We were soon collected for morning worship in the principal room; and the day was spent in conversation on the great salvation, and in reading and explaining the word of God. At noon we had a regular service, and I preached a sermon.

It was one of the greatest days of the Armenians in that region. It was the feast of the Virgin, in which, as the Protestants expressed it, they make her the fourth person of the Trinity, or, one might say, the first of the four, on account of the place she holds practically in their worship. In the morning the priest preached a long sermon in the church against Protestants; and the following may serve as a specimen of the attacks they make upon the gospel and its followers. After exalting Mary to the highest place in heaven, he said in substance, "The Protestants have come here, and are trying to deceive you with their insidious talk. Take care not to go near them. The Pasha has given orders not to molest them; and, therefore, you must not throw stones at them, nor beat them. You must have nothing to do with them; for as soon as a man looks at them, and speaks to them, immediately they throw their charms about him, and ensnare him. It is of no use whatever to talk with them. All they talk about, is silly nonsense. For instance, when I say that picture is made of canvas, they say, 'No, it is made of

paper.' But if you have any questions to ask which are really worth entertaining, come to me. I will answer them. You need not be troubled about what they say against our church. Just commit your souls to me, and I will take care of them. I will answer for your salvation. If by adhering to our church you are afraid you will be lost, just leave the matter to me. I will suffer for you." But these sermons only excite the attention of the people to the doctrines we preach.

Evening at Nicomedia.

Mr. Van Leenep had promised to preach at Nicomedia in the evening, whither he returned in the afternoon for this purpose.

Having reached Nicomedia, we had a service in the evening of the most thrilling interest to my heart. I could not help bringing up the contrast of my former visit, as I walked to the neat chapel, which is more like a New England church, the steeple excepted, than anything else in the country. And when I took my place in the pulpit, with its neat little green desk, its quarto Bible, with a lamp on each side of it, and looked thence upon some seventy people, the men seated in the pews on the right, and the women on the left, I could not help repeating over with tears, "What hath God wrought!" And then the singing, with the four parts fully sustained, how sweet it sounded, when the harmonies of Watchman, and the words which are a literal translation of "Grace, 'tis a charming sound," filled the consecrated place! "Bless the Lord, O my soul; and all that is within me bless his holy name!"

Monday I called on the Pasha and had a very pleasant interview with him. I mentioned that I had been to Baghchejûk; and he earnestly inquired how I had found things there. I told him that all was quiet, and that our people were very grateful for his interference in their behalf. He said that he had given stringent orders that no one should molest them, and that he hoped his commands would be obeyed.

At one o'clock in the afternoon I was in a boat, manned by three Armenians, waving my hand, and saying "God be with you" to the little band of brethren who had come to the wharf to see me off, and commit me to our Heavenly Father's care. A fine fresh breeze from the north-east brought us to the Island of Prinkipo in eight hours, where I spent the night.

I reached home in safety the next morning by the regular steamer.

In another part of this communication, Mr. Van Leenep speaks of a previous visit to Nicomedia seven years before. His language is as follows: "I found that all but two had been induced to recant; and those two, being driven from their houses and the Armenian quarter, had been received by a Turk into his coffee shop. It was in a little ruinous room, over an adjoining stable, that we held our meeting, the wanderers all coming with tears, and vowing to the Lord that they would hereafter be faithful, even unto death. What a change since that time! Their services are attended by from sixty to one hundred and twenty hearers. They have a prosperous school, containing forty pupils. They are at peace with all men."

VISIT OF MR. DWIGHT TO BAGHCHËJÛK.

ABOUT two months after Mr. Van Leenep's return from Baghchejûk, as mentioned above, Mr. Dwight went thither to instruct and encourage the Protestant community. In a letter dated October 27, he has given a brief account of his visit.

The Past.

This brother has stated some facts which are contained in the preceding article; but as the reader will have a more perfect knowledge of the case, after reading the present communication, it has been thought advisable to publish the introductory remarks, as well as the part which follows.

In years past, various efforts have been made, especially by our native brethren in Nicomedia, to introduce into this place just and proper views of Christianity. The people have ever been noted for their strong attachment to the superstitions of their church, and they had imbibed the worst prejudices against Protestantism. They were resolutely determined that this (so called) heresy should have no entrance into their village. In spite of all their watchful precautions, however, one individual became enlightened some years ago, and began to speak with others on the new views he had acquired. They resorted to a wise and cunning measure at first, with the hope of soon bringing him back. They gave him a petty office in the church, one which would compel him to be present at all the services, and also effectually prevent him from having intercourse with others. He remained in this position about one year and a half, and then resigned; after which he was

subject to many sore trials and persecutions, on account of his faith. Gradually a few others were induced to join him, who also became the victims of the most unrighteous oppressions. Nor was there, for a long time, any redress to be had nor any relief. The village being altogether Armenian, it was comparatively easy to treat the Protestants with the greatest injustice, and all with impunity. Their houses were stoned; their persons were assaulted; their business was stopped; and they were in some cases thrown into prison, and reduced to the greatest straits. They hardly dared to venture into the streets; and, in order to meet for religious worship, they must either go to Nicomedia, which they often did; or they must retire to some secret place in the mountain. Again and again did Mr. Harootun, the pastor of Nicomedia, visit them by night, in order to preach to them the everlasting gospel; and then their place of meeting would be the dark, damp forest, with multitudes of jackals howling around them.

During the last summer, however, they have successfully fought the battle with their enemies before the Turkish courts in Nicomedia; and they have at length gained their point. It was not, however, until after many hard struggles, and much suffering. The Pasha of Nicomedia very resolutely punished the ringleaders of a mob, that had attacked the houses and persons of the Protestants; and he sent for the Armenian rulers of the village, and peremptorily ordered them to see that nobody molested this class of the Sultan's subjects, saying that this was the wish of the Sultan himself, and that he should hold the rulers responsible for the good conduct of their people. Since that time, meetings have been regularly held there every Sabbath. Sometimes one of the native brethren goes from this city for the purpose; but more generally one or two of the Nicomedia brethren are present. Some of the leading Armenians called upon the Pasha in Nicomedia, and begged that he would forbid any one going from abroad to their village to hold meetings, saying that the Protestants, if they liked, could go over to Nicomedia to the preaching. "No," said the Pasha, "they are as faithful subjects of the Sultan as you are; and they have the same right to worship God in their own way."

The Patriarch Matteos.

The individual mentioned in the following extract has made himself so notorious in past years,

that the friends of missions will recognize him at a glance. They will regret, however, that his character has undergone so little improvement.

The ex-Patriarch Matteos, of persecuting memory, has lately been appointed Bishop of the Nicomedia diocese, chiefly to get him out of the way; and one of his first episcopal acts was to go to Baghchejûk, and endeavor to bring back the Protestants to the Armenian church. The policy of the Turkish government would not allow him to use severe measures, however much he may have desired it; and he, therefore, resorted to entreaty and persuasion. To the leading individual among the Protestants, who had been reduced to penury by the extortions of a rich and persecuting brother in the flesh, he made (through another) the promise of steady employment, with a regular monthly stipend of a very tempting amount, as the reward of apostasy; and when it was found that he resolutely persisted in rejecting all overtures of this sort, the occupation he previously had, being from a faithful son of the Armenian church, was taken away from him. Matteos then went in person to the house where the Protestant service is held, and in the presence of several of his people endeavored to persuade the owner thereof to return to the bosom of "the church." The ecclesiastic, however, found the despised heretic too "mighty in the Scriptures" to leave him any hope of success. Indeed, after a long argument, he came off completely foiled; and it was soon spread through the place that their Bishop had been unable to answer the Protestant's reasonings.

As a specimen, I will mention the following. Matteos remarked that he knew some of the missionaries in Constantinople, and that he was once in Mr. Dwight's house, where he saw pictures of the cross and of the saints hanging up on the walls; that he asked Mr. Dwight what they did with these pictures; and he replied that they revered them, though they did not worship them. The Protestant was not able to controvert the facts stated, having never been in my house or seen me at all; but he replied, in the presence of them all, "All this is nothing to me. My faith does not depend upon Mr. Dwight, or upon Luther, but upon the simple word of God." This noble answer completely silenced the prelate; and he soon took his departure, in despair of doing anything with such a man.

On my recent visit, the individual re-

quested me to state to him the facts in the case; and truth obliged me to say, that only one single item in this story of the Bishop was correct; namely, that he actually did come to my house once and again, in former years, when we were on friendly terms, and he professed to be tired of the superstitions of his church. Every other part of the statement was a sheer fabrication. I explained to the brother, however, the very important difference between preserving pictures in our houses, as works of art or remembrances of friends, and hanging them up in churches for the people to bow down to them and worship them.

The Protestant Community.

Passing to the particular objects of his visit, Mr. Dwight writes as follows:

The whole number of openly avowed Protestants, who have as yet separated themselves from their former ecclesiastical connection in Baghchejûk, is only six or seven; but this is considered as a very good beginning for such a place. Besides these, there are many who now assent to Protestant views, more or less, and some who speak openly in praise of the evangelical way. I found our brethren rejoicing in two individuals, who, from being most violent and cruel opposers, had during the preceding week exhibited an entire change of mind on the subject, and were now on the most friendly terms. One of these is the keeper of a coffee-shop, where now our brethren resort for the purpose of meeting others, and conversing with them on the truth as it is in Jesus. He keeps a copy of the New Testament in his shop, and not only reads it himself, but reads and explains it to his customers, being often assisted by our brethren.

It is a very satisfactory mark of the progress of the work among the Armenians in Baghchejûk, that within a comparatively short space of time about forty copies of the New Testament, and five or six of the whole Bible, have been purchased by individuals among them from our depot in Nicomedia. Some who had not money, brought gold rings and other ornaments to exchange for the Word of God, thus showing that they esteem it as "more precious than rubies."

It was to me a great satisfaction to preach to this little handful of Protestants, who have had the boldness to stand forth in the face of so much opposition, and declare themselves on the Lord's

side. As I was riding away, several Armenian boys followed me, crying out, "Protestant Pope"; "Protestant Vartabed," &c.

Aleppo.

LETTER FROM MR. BENTON, NOVEMBER 25, 1853.

As Mr. and Mrs. Eddy have been obliged to leave Aleppo for a season, on account of ill health, Mr. and Mrs. Benton have gone thither for the winter. The health of those now upon the ground, it is said, has never been better. "Since the return of Mr. Ford from Abeih one year ago, with his family, he has not lost a day. He has preached the gospel every Sabbath."

Progress.

Mr. Benton naturally speaks of the changes which have occurred at Aleppo since the commencement of the station. He alludes, in the first instance, to the subject of marriage; in respect to which he writes as follows:

Yesterday, at the celebration of the second marriage within a single month in the Protestant chapel, a worthy deacon of the first evangelical church in Aleppo, formerly a priest, was joined in the marriage covenant to a young Protestant woman from Aintab. The witnesses present, from various churches, whether in flattery or commendation it is unnecessary to inquire, acknowledged the ceremony to be more instructive, appropriate, and accordant to the gospel, than the custom on similar occasions in their churches, prolonged as it is for a week. In the summer of 1848, all the rumors in this city whispered everywhere that Protestants knew no marriage, and that we missionaries, living with our wives, were unmarried. But this morning I hear no intimation of this nature; and there is not a breath of scandal or reproach, on the occasion of a priest's marriage! I well remember the abominable calumnies and slanders assiduously circulated at that date; the object having been, seemingly, to gather all the odium of the dark ages, from Luther and Calvin and all other reputed heretics, imputing everything abhorrent in principle and character to us, and thus raising a high wall against our entrance on our work. These false representations have wasted and run themselves to death; and, contrasting the present with the past, the variety and extent of the change in public sentiment here, so obvious at

my first arrival five weeks ago, delightfully surprises me. The actual results will not be known in all their power, until the judgment of the great day.

Mr. Benton specifies some of these changes; and in reference thereto he uses the following language:

1. In a civil point of view, Protestantism in Aleppo is an established fact. Less than five years ago its existence was denied by the Governor himself. Now a firman from Constantinople has duly authorized the organization of a separate community, paying their own taxes, &c. But in this, Providence has anticipated the wants of our friends. This community is yet unorganized, quietly enjoying its previous rights and relations, and scattered among the other communities. Still the existence of Protestants here is an undisputed fact.

2. In a social point of view, the Protestant name has greatly advanced, in the public estimation, in respectability and honor. All communities are now accessible to us. At first no native Christian would rent us a dwelling. To-day we dwell in the mansion of one of the most respectable and influential families in Aleppo. And the owner has kindly consented to have us retain the house as long as we please. In this house is our Protestant chapel. This advancement in respectability, in the estimation of the people, is one of the most obvious indications of progress.

3. In a moral point of view, it is sufficient to say that the name of Protestant is now synonymous with true honesty, veracity and temperance. And the treasurer of this station finds his bare word as current with the merchant as a promissory note. Our bills command "first rate" premiums.

4. In a religious point of view, in the conversion of sinners to God, and the subsequent growth and development of Christian character, to the attainment of which all our aims and efforts are directed, we find truly gratifying evidence of the progress of the gospel. A large number of individuals have heard the truth, and know what they must do to be saved. A small church has been gathered; the ordinances of the gospel have been regularly administered; and many secretly acknowledge the divine power attendant on the faithful preaching of the gospel.

In looking out upon the great missionary field which lies between Aleppo and the Nestorians,

Mr. Benton adds the following remark: "In 1848, moreover, no station was established beyond us; now there are three, Aintab, Diarbekir and Mosul; all of which have churches organized, beside two other churches in our connection at Killis and Kessab." It is with great propriety that he says in conclusion: "What encouragement have we for faith and prayer and effort in these facts! A bright prospect is open before us and our nation. A glorious destiny awaits the 'faithful' servant. Heaven grant us a share in God's work on earth."

Mosul.

LETTER FROM MR. MARSH, OCTOBER 24, 1853.

It was stated in the last number of the Herald that Messrs. Coan and Rhea, of the Nestorian mission, accompanied Dr. Lobdell on his return to Mosul. This fact being present to the mind of the reader, the following letter will explain itself.

It will gratify you, and the many friends of Messrs. Coan and Rhea, to know that after a tour in Bootan, and a journey from Zakho to Tyary, Mr. Williams and myself left them in health at Asheta last Wednesday morning, and that we on Saturday morning reached Mosul in safety. We have discovered the most direct and best route.

No very serious disturbances have yet taken place on this side of Koordistan, except that certain Nestorians have had five thousand sheep plundered by the Artoosh Koords, and that the flocks of Mar Shimon were taken, but regained by the hardy sons of Bass and Tekhoma. There are fears, however, on every side. We saw two Nestorian villages that had been plundered and deserted; and we found that the Mountain Nestorians were all living in great fear of their fierce neighbors, and hiding their valuables.

While we were at Chillik, a Koordish Agha came for medicine; and, having asked permission to look at a silk tobacco-pouch, he quietly pocketed it in our presence. The Nestorian Reis dared not remonstrate, nor refuse to feed the petty tyrant's horse with rice, where even barley is scarce. It made our blood boil with indignation to see such exactions; although we knew that they were of daily occurrence. The chief of Asheta has recently sent five sheep to the robber Emir of Berwer, to win his favor. At night in Chillik we heard the guns echoing among the cliffs, from house to house,

as they thus warned thieving Koords. The Koords say, "Live to-day; and to-morrow we will butcher you." It would not be strange, if fearful scenes were repeated.

We were everywhere treated with fear and respect; except that a Koord, armed with gun, sword and dagger, attempted to levy black-mail on us all. Generally the old Koords bowed double, and the Christians kissed our hands. They do not get much more than rumors; and once we were taken by Koords for the advance guard of the Russian army.

As the route of Messrs. Coan and Rhea to Gawar lies entirely among the Nestorians, we have little fear that they will fail to reach their homes in safety. We find all quiet in Mosul. The declaration of war intimidates the Christians, and makes all parties anxious. The prayers of our Christian friends, we hope, will ascend that God may overrule all commotions among the nations to his glory. The Pasha in command at Erzurum, Colonel Rawlinson writes, is ordered to co-operate with the Circassian Chief Ismael. He also thinks that Persia will side with Russia, and make a demonstration on Bagdad this winter. All these things tend to unsettle Koor-distan.

Gawar.

LETTER FROM MR. CRANE, OCTOBER 15, 1853.

THIS communication has special reference to the case of Deacon Tamo. It is gratifying to see this native brother demeaning himself with such marked Christian propriety, since his deliverance from the machinations of his enemies.

Deacon Tamo.

You who have watched with us the progress of this tedious struggle between Deacon Tamo and the local civil and ecclesiastical authorities, and understand its intimate connection with our work, and have shared our solicitude for the personal safety of our brother, can appreciate in some measure the feeling of relief, as well as of joy, with which we hailed his return. Not less is our happiness from seeing in our persecuted brother abundant evidence that his afflictions have been sanctified. This appears most strikingly in the truly Christian spirit which he uniformly manifests towards his enemies. During the last five

weeks of constant and intimate intercourse with him, I have not heard him use a single unkind expression respecting those who have so maliciously torn him from his family, thrown him into prison, and tried to fasten upon him the stain of murder; but whenever he has occasion to speak of them, he does so in terms of kindness and love; and often, in social prayer, he offers sincere and hearty supplications in their behalf.

The happy issue of the struggle to which I have referred, seems to have exerted a favorable and a powerful influence upon the local authorities, on whose favor our prosperity and usefulness, under God, so much depend. Kamil Pasha, in addition to the attention with which he treated Messrs. Coan and Rhea at Bashkallah, and the promises he made them, has since that time twice sent to us, reiterating those assurances of friendship, with proffers of assistance whenever it shall be needed. He has also removed the Moodir of Gawar, who has caused us so much trouble, and put one of his own household in his place. A few days since, Deacon Tamo and myself, in accordance with the custom of the country, called upon the new Moodir, who seemed determined to show us every possible token of respect, and repeatedly, and with much apparent cordiality, assured us of his friendship and protection. I was much pleased, as well as interested, by his appearance.

Immediately after the return of our native brother, at the request of the station, Mr. Perkins communicated to Lord Stratford de Redcliffe, H. B. M. Ambassador, &c. &c. &c., a dignified but hearty expression of our gratitude for his distinguished and successful services in behalf of the Deacon; who has also, of his own accord, written letters of thanks to several of those who have most interested themselves in securing his liberation.

The Prospect.

The following extract will show that, in many respects, the circumstances of this station are much more hopeful than they have been.

We now deem it prudent to visit all the villages of the plain, except Bazirga, the village of the Bishop, and Muskhodana, the village of our chief opposer, both during the week and on the Sabbath, to the extent that health and circumstances permit. We are always well received; and I am satisfied that the

prejudices of the people will wear away, as they shall become acquainted with us.

We feel much obliged by a visit of a week which we have recently received from Mr. Stoddard, accompanied by his family, Miss Harris, and Henry Perkins. Mr. Stoddard preached for us on the Sabbath, visited several of the villages, and enjoyed a favorable opportunity of becoming acquainted with our work. During their stay, a part of the company visited the almost inaccessible district of Ishtazin.

Owing to the withdrawal of most of the troops from the country, the Koords are unusually lawless this season in many of the mountain districts; though, from local causes, our own vicinity is said to be more quiet than it was last year. As yet we have had but little rain this fall; and the weather has been very much like that of Central New York, during the months of September and October.

Oroomiah.

LETTER FROM MR. PERKINS, OCTOBER 18, 1853.

UNDER the foregoing date, Mr. Perkins mentions several incidents, which will awaken a degree of interest among the friends of the Nestorian mission in this country.

The Cholera.

That fearful scourge, the cholera, again made its appearance at Oroomiah about two weeks ago. I hardly need say that it now comes to us in a garb of peculiar sadness, in the recollection of the mournful scenes through which some of us passed last year. The families residing at the city are now temporarily with us at Seir, where, humanly speaking, we feel tolerably secure from the pestilence; though we would not cease to realize that our only refuge is in God. The disease prevails among all ranks in the city, though it has as yet numbered but few Nestorians among its victims, and has hardly appeared in the villages, where it usually does its work later than in the city. A son of the old Governor died yesterday. He was seized in a village on the Sabbath; and Dr. Wright was called out of meeting to go to his relief, and carry him home in a wagon of the mission.

The male seminary assembled last week, by previous appointment; but the pupils again dispersed for a season, on

account of the cholera; as we feared the effect of so large an assemblage on our premises, in the present state of the atmosphere, and still more the disastrous influence, in many respects, should this fearful disease appear in the seminary. The pupils were very prompt, assembling on the day and hour appointed, eager to resume their studies; and I hardly need say that they deeply regretted returning to their homes, in which we all heartily sympathized with them; but that course seemed to us to be the least of evils. The assembling of the female seminary must, for the same reason, be deferred for a time.

In this connection Mr. Perkins communicates an item of information, in regard to some who were once in the last mentioned institution, which is worthy of a passing notice. "The class of ten," he says, "who graduated from the seminary at Oroomiah last spring, have recently been together a few days at the city, on a visit to their teachers, for mutual improvement and encouragement. Their appearance was very interesting; and their reports of efforts to do good, in their respective villages, showed that the anticipations which we have before expressed to you respecting them, were not mistaken."

Out-stations.

Deacon Jacob of Geog Tapa, a graduate of the male seminary, and his wife Morisa, a graduate of the female seminary, have taken up their residence in Supergan, a village of nearly one thousand souls, on the shore of the lake, about twenty miles northeast of the city. The village, being remote, had before received but little attention and benefit from our mission; and it has, consequently, remained in quite a rude state. This young Christian couple have commenced their labors very auspiciously in that dark place, where they are welcomed, and much respected, and promise to be very useful. Deacon Joseph and his wife Sanem, another pious and interesting young couple from our seminaries, have settled in Barandooz, the past summer, on the southern part of the plain.

Gawar.

Aside from the effect of the war which has broken out between Russia and Turkey, and which may involve other nations in hostilities, it will be seen that Mr. Perkins regards the prospects of the brethren at Gawar as decidedly promising.

Mr. and Mrs. Stoddard and Miss Harris

recently visited Gawar, where Mr. and Mrs. Crane are now alone, in the absence of Mr. Rhea. Mr. Stoddard was much encouraged by the more hopeful appearance of things at that station. Good Deacon Tamo is released, and exemplifies the precious fruits of his trials in a very humble, subdued Christian spirit, in his general walk and conversation, and in a quickened interest in his labors. The rude and circumscribed residence of the missionaries has been somewhat repaired and enlarged the past summer; and the hostility to them and their labors, on the part of the people of Gawar, seems to be gradually subsiding. In regard to the prospects of war in Turkey, Mr. Stevens recently writes us, "I much fear that it will take a *jehād* (fanatically religious) turn; and if so, by all means remove your Gawar friends to Oroomiah. I think also that Tamo ought to accompany them." We shall watch the shifting aspects, and try to follow the dictates of Christian prudence on this subject.

In reference to the literary labors of the mission, Mr. Perkins says, at the close of his letter: "We are now printing the New Testament in the modern language only, and the Saints' Rest. This edition of the New Testament will be particularly acceptable and useful among the many adults of both sexes, who are learning to read in our Sabbath schools. We trust that the day is not distant, when we shall print the Old Testament in the same way. I am now engaged in translating Doddridge's *Rise and Progress*."

Madras.

LETTER FROM MR. WINSLOW, OCTOBER 24, 1853.

THIS letter describes the services held by the Madras brethren, simultaneously with the annual convocation of the Board at Cincinnati, and also a meeting of the Madras Auxiliary Bible Society, occasioned by the jubilee of the British and Foreign Bible Society.

Love Feast.

Mr. Winslow first speaks of a preliminary festival of the church members, instituted for the sake of destroying certain native prejudices.

The annual love-feast, on the eve of the public meeting and communion, was interesting from its bearing on caste prejudices, as usual. Though all our church members profess to have renounced Hindoo caste, it is still with difficulty that

some of them thus sit down with us, and the low caste members, at a cheerful social meal. The fact is, they are so pressed from without by the Hindoos and Lutheran caste-keeping Christians, that they are ashamed of being marked as having renounced caste; and therefore, though they have done it once and again by eating with the low caste members, some are reluctant to repeat the act. I believe, however, no one was absent without an excuse, except a member formerly belonging to Jaffna, and received to the church here since the last love-feast. Even he says that he was kept back by a misapprehension, which will not prevent his coming at another time. I was glad that one of our most respectable members came out, in a speech at the table, most decidedly in favor of this method of showing their sympathy with and interest in each other, and the love which they ought to have, mutually, as members of the same body. Another, a schoolmaster, brought up with high caste notions, and descended from a high family, took the same ground, and informed us that he attended the wedding of Thomas, the assistant of Dr. Scudder, who married a low caste girl, a member of my church, more than a month ago, and that he partook of the feast prepared on the occasion. This may seem a small thing for him to do, and for me to mention; but it is a great thing among the natives. The love-feast, however it may be misunderstood, and however it may fall short of doing every thing we could wish towards uprooting caste, is yet an important means towards effecting this desirable result.

There were at our table, which was spread in the verandah of the house at Chintadrepettah, besides the mission families and our brethren and sisters from Jaffna, nearly fifty natives, including some young persons who are not members of the church. We had prayer, singing, and speeches as usual; and all present seemed to be gratified and refreshed.

The Thursday Meeting.

The remainder of the narrative, describing the exercises which were held simultaneously with those of other missions, is as follows:

The meeting of next day was in the church. The members of the high school, to the number of more than one hundred, and the three first classes of the vernacular schools at this station, and the girls' school, about one hundred and fifty

more, with several adult heathen and the church members, in all about four hundred, were present. After singing, an account was given by Mr. Smith (from Jaffna) and myself of the operations of the Board, and the effect of those operations in different missions, more especially in the Sandwich Islands and in Jaffna. The audience seemed to be much interested. Mr. Smith then preached in Tamil; and the sermon was followed by the Lord's Supper, administered by Dr. Scudder and myself. The occasion was altogether one of interest and encouragement. We felt that, though a little band in the midst of a mass of heathenism, we were yet united to the whole church below, and to the church above, and especially to the great Head of the church, who has received all power in heaven and on earth, to the very end that he may regenerate a lost world.

Bible Society Jubilee.

The following paragraphs are not without their interest to the friends of missions in the United States.

The same day at evening was the public meeting for the jubilee of the Bible Society. This was held in the banquet-hall connected with the Government House, the largest hall in Madras; and it was well filled. The Bishop of Madras was in the chair; and the Governor and the Members of Council at the Presidency were present, at least a part of the time, and many leading members of society, with most of the chaplains, missionaries, &c. One of the Episcopal chaplains made the first prayer; and another was to speak, but he was prevented by the funeral of his child. One Member of Council, one Presbyterian chaplain, one East Indian, at the head of that class of society here, one native minister, three English and Scotch missionaries, with one American missionary, spoke. The Bishop made two addresses, one at the beginning, and the other at the close of the meeting, both of which were earnest and much to the point. The speeches by the others were generally very good. I could not judge so well, having a part myself; but Dr. Scudder said he had never attended so good a meeting in Madras. Certainly an excellent feeling appeared to pervade the multitude thus collected; and I trust that a great impulse has been given to the Bible cause in this city.

There have been sermons preached in most of the churches and chapels in this

place; and collections have been taken up for the Jubilee Fund. No subscription book has been circulated; but the collections in the places of worship and at the public meeting amount, I believe, to about two thousand dollars. Considerable additions will be made to this sum by collections at the country stations and by private donations. In Madura, at their jubilee meeting with the members of the native church, they collected seventy-five dollars, which was very well in the circumstances.

Madura.

LETTER FROM MR. RENDALL, AUGUST 31, 1853.

JUST before the date of this letter, Mr. Rendall had made a tour through a part of the Tirumungalum district, in company with Messrs. Taylor, Herrick and Chandler, with a view to reporting to the mission a suitable location for Mr. S. Winfred, as also to license Mr. Henry Silva to preach the gospel, should it seem proper so to do. After his return to Madura, he wrote a brief account of this excursion.

Village Congregations.

Though five villages were visited, the remarks of Mr. Rendall are mostly confined to one of them.

We were particularly interested in a village lying fifteen miles south-east of Tirumungalum, and seventeen miles north-west of Mandahasalie. The people were expecting us; and they had made every preparation to receive us. As the school-house was quite small, the evening meeting was held in the house of one of the members of the congregation. I never saw a more attentive audience in India. Many of our people had their Bibles in their hands, to examine the text; and they were not satisfied until they had heard all the missionaries speak.

Next morning we learned that there were, in connection with this congregation, fourteen families from the shanar caste, four additional families being ready to join us; that there were fifty other families of the same caste in the village, who have not yet expressed a wish to join us; that there were, in some ten or fifteen villages within five miles of this place, one hundred and fifty families of the same caste, who are accessible to us; that there were also a number of families of other low castes, who are inclined to unite with the sha-

nars in embracing Christianity. The congregation which we saw, is one of the most interesting in our mission. Quite a number of the adults can read; and they have made good progress in learning the Scriptures. In our examination we found two adults, young men, who had learned to read since they had joined the congregation. When allusion was made to the Scriptures, the people seemed generally to understand the subject; and we were all impressed with the thought that they stood in great need of a superior native teacher.

We were also much interested in hearing of the circumstances which led this people to join us. It seems that the heathen gooroo of the place, some time before the congregation was received under our care, had been instructing his people in the folly of idolatry. He also taught that there was but one true God, and that he only should be worshiped. About four years ago, just at the time when some of the natives assented to these truths, one of the catechists of the Tirmungalum station visited the village, and was received gladly. The people were struck with the similarity between the doctrines of their own gooroo and those taught by the catechist from the Bible. The way being thus prepared, Mr. Herrick received them under his care for instruction; and they have now, by studying the Bible, become wiser than their former teacher. One of the principal men has been received into the church; and Mr. Herrick expects to receive others soon.

A Sabbath was spent at Mandabasalie, the station occupied by Mr. Taylor. The new church was filled by an interesting congregation, some persons having come ten miles to hear the Word. "In the afternoon," Mr. Readall says, "we had a communion season. Mr. Taylor received fifteen adults to the church on profession of their faith, and baptized twenty-two children. The Lord was with us by his Holy Spirit. You will see from this how wonderfully God is carrying on his work at this station." Mr. Henry Silva was duly licensed; and the brethren hope to ordain him soon to the charge of the people among whom he is now laboring.

Canton.

ANNUAL REPORT.

THIS report is for the year ending in September, 1853. It does not enter into the political events of this eventful period, but speaks rather

of the work which the brethren, through the favor of God, have been enabled to perform. That great changes are at hand, they have no doubt. They ask, therefore, that their ranks may be reinforced. This request is eminently reasonable. Who will go forth to preach the Word in one of the largest cities in the world?

Labors of the Year.

In describing the labors performed by the mission, our brethren first allude to the educational efforts of Mrs. Brewster. She has three girls under her care, supported in part from funds provided by Mrs. Bridgman. "The school exerts a good influence, inasmuch as it brings Chinese women into her society. Her being a widow removes all objections to their visiting her freely. The number of pupils might be very much increased, if it were desirable."

The time of Mr. Vrooman is still given mainly to the language. He assisted Laisun, a native helper, in a daily service at the chapel, till May 1, 1853, when the latter left the employment of the mission. He subsequently aided Mr. Bonney in maintaining a Sabbath service at the same place. "The audience, though composed mostly of passers-by and strangers, has improved in its deportment; while the number of interested hearers has apparently increased."

Mr. Bonney continued at Whampoa, distributing tracts, going into the neighboring villages, giving instruction, making himself generally useful to the Chinese, and gaining in most cases a kind reception for his message, to the time of Mr. Williams' leaving for Japan. He then took charge of the printing office, till Mr. Williams' return, spending the time not demanded at the office in other labors. While at Whampoa he held two services on the Sabbath, and three during the week; the average attendance having been about twenty, much less than at Canton.

The regular labors of Dr. Ball have been somewhat interrupted during the year by the ill health of himself and family. He has been able, when at home, to dispense medicines almost daily to those calling at his house for relief, his health not permitting an extensive practice. His journeyings for health have also been rendered subservient to the distribution of books, as far as possible; and he has made excursions for that purpose in the vicinity of Macao and Canton. At the Chinese press under his care, there have been printed, during the year ending July 1, 1,227,950 pages of tracts, and of the Gospels and Acts 166,600 pages. Several thousand tracts have been printed for other societies, as also a small edition of the Old Testament from the blocks of Mr. Götzlaff for the German missionaries.

At the Anglo-Chinese press, under the charge

of Mr. Williams, there have been printed 200,000 octavo pages. This brother has been engaged in the preparation of a vocabulary of the Canton dialect, a work which is much needed, and one which it is hoped will soon repay the labor of completing it by lessening the time required to learn the language. He has also maintained two services on the Sabbath, besides a Bible class with his servants and printers. With the concurrence of the mission, he left in May for Japan, as interpreter to Commodore Perry; and he returned in August. "It was undesirable that he should suspend his labors for so long a period; but there seemed to be paramount considerations for his going. The visit of the American squadron forms an era in the modern history of Japan; and hereafter it may be referred to as the dawn of religious and civil light upon that self-secluded land."

Mr. Bridgman arrived at Canton in April last, and soon left for Shanghai; where he still is engaged in the preparation of the Scriptures for the Chinese. How long these labors will be continued, is unknown. Under date of August 9, he says: "Most of my time is occupied with Hebrew, Greek and Chinese; and in this work I desire to abide, till the whole Bible shall be in such a shape and form that we can distribute it abroad, far and near."

Dr. Ball's School.

The school under the care of Dr. Ball contains thirteen pupils, less than the number last year. The high price of provisions will prevent the enlargement of the number at present, in order to keep within the appropriation made by the Committee. Applications for admission are often presented, showing that it is regarded with favor by the people. The studies pursued are the Gospels and some of the more select Chinese classics. All the pupils attend a service in the chapel, designed for them and others employed about the premises. On Sabbath evening, they meet with Dr. Happer's school for religious instruction. They thus have ample opportunities for learning the way of life.

Missionary Excursions.

Excursions have been made in various directions during the year. Dr. Ball has penetrated some twenty miles into the country, and has been everywhere well received. The people receive books with eagerness; and many of them appear to have improved in the matter of civility, if nothing more, by reason of the books distributed in former years. They now recognize the distributor as a teacher, and not as a foreigner merely, and treat him with corresponding respect.

Yen Tong has some thirteen market days per month, being a central place for the general ex-

change of products. When health and other circumstances permitted, Dr. Ball visited this town twice a week. It was his custom to take his station at some distance from the place of general gathering, upon one of the main roads, and distribute books to the passers-by. He found it easy thus to dispose of large numbers of books to persons, who would carry them into villages where but few (if any) Christian publications have ever been circulated, and where there might be personal danger in attempting to preach the gospel openly to the people.

Mr. Bonney has visited some thirty or forty villages in the neighborhood of Whampoa. He reports an increased willingness to receive Christian books and Christian instruction. Better attention is given to what is said; and the prejudices against foreigners are yielding to better feelings; so that hopes are entertained that, by the blessing of the great Head of the church, there will yet be fruit from the seed thus scattered abroad.

Mr. Bonney and Mr. Vrooman have made several trips up the branch of the river which runs north from Canton. With a single exception, they were everywhere well received. In several villages the people said they had never before seen a foreigner; and their curiosity confirmed the assertion. It was very evident that aversion to foreigners decreased, as they went further from Canton. One place was reached, some thirty-six miles or more from Canton. This was as far as they could go in one day with a small boat against the current. As evidence of the interest felt, it is stated that the chief man of the town, which has some ten thousand inhabitants, sent to the boat for books, after the distribution to the people had been as free as was deemed expedient. The night was spent in the boat, and six or seven villages were visited early next day, none of which, it is probable, had ever been visited by a missionary. Schools were visited; and books were given to each pupil, and also to the teacher, with a request that he would instruct his school in the contents. The people, young and old, would gather about the missionaries, and at first appear rather timid, not certain whether it was best to receive the books, until they were informed that the distributors were teachers, and desirous of making them better; after which all hesitation vanished; and more calls were made than could be reasonably supplied. These excursions remove erroneous impressions in regard to foreigners, and prepare the way for more permanent influences. Unlike some other mission fields, this part of China must be "cleared up," before cultivation can commence with any hope of a future harvest. But there is evidence that a little heaven is working; and no one can tell how much. Books distributed some thirteen years ago at Macao have been found in a village

above Centon, more than one hundred miles from where they were received. The owner said that he had read them carefully; and the state of their preservation indicated the estimation in which he held them. He appeared much pleased to see a missionary at his own village, with more of the same kind of doctrine.

Death of an Assistant.

Our brethren are called to record the death of a valued assistant in their work. His name is Theen Tsai. "He had been for some time lingering under a pulmonary complaint," the mission say, "but he continued at his post until it was thought proper to relieve him of all care and labor. In the spring it was supposed that he might receive benefit to his health, and also do good amongst those speaking his dialect, by occupying the house rented by Dr. Ball at Yen Tong. But before this was effected, he was not in a condition to go so far from his friends, and live by himself. His strength continued to fail, and his hopes of heaven to brighten, until September 12, when he quietly rested from all his toil for the good of his countrymen in the arms of his Savior. He remarked, the morning before his death, 'My body is in great pain; but my heart is full of joy.' He had given strict directions that no idolatrous rites should be performed by his still unconverted relatives at his burial, thus carrying out in death the example and principles of his life."

From a brief notice which Mr. Vrooman has furnished, it appears that Theen Tsai went to Singapore many years ago, and there kept a small store. His attention, as he has said, was first directed to the Christian religion by a tract received from Dr. Ball, on the highway, during an excursion into the country for tract distribution. After reading the tract, his mind was incited to make further inquiry respecting its new doctrines. He wrote a letter to Dr. Ball, asking for more books and for light. This led to an interview. He immediately became a regular attendant on a meeting held in Dr. Ball's house on the Sabbath, and also an interesting inquirer, frequently coming during the week to receive instruction. He lived a few miles in the country, and so was unable to attend the weekly meetings that were held at night.

After some weeks of instruction, he desired to make a profession of religion, and become a member of Christ's church. Dr. Ball about this time left Singapore for China; and his flock, as well as the little meeting, was committed to the care of Rev. Mr. McBryde. Not long after this he was examined by the Rev. Messrs. Abeel and McBryde, and baptized by the latter. He continued at his regular business until 1846, attending on the services of different missionaries, when

he went to Hongkong. In the fall of 1847, he entered the employment of the mission. He has borne an excellent character amongst those missionaries who have known him. He manifested an ardent zeal for the salvation of souls. He did not need to be urged to address his countrymen. Nor did he need to be "wound up," to use the language of another, "before he could run;" but he could speak, again and again, from his own promptings, and with an earnest spirit.

Sandwich Islands.

LETTER FROM MR. BOND, OCTOBER 27, 1853.

In writing from Kohala, under the foregoing date, Mr. Bond first describes the unexpected embarrassments which he has encountered in erecting a church, in the place of one destroyed by a violent storm, on the 21st of December, 1849.

Building of a Sanctuary.

In December last we laid the foundation of our new house of worship. The weather was favorable, and all went forward smoothly till about the middle of January; when the windows of heaven were opened upon us, and for six months it rained, with intermissions of only one, two, or at most three days, keeping our walls constantly drenched, and protracting the work beyond all calculation. For the space of three consecutive months, the masons were able to work but about twelve days. They were seven months putting up the walls of the house! The carpenters were in like manner prevented from completing their portion of the work; and the sickness of the contracting party still further retarded the business; so that we have only the roof boarded. I can truly say that in no other enterprise did I ever find so many opposing providences of various kinds. My mind has been in an almost constant state of solicitude, in superintending and providing for the prosecution of the effort.

But let me speak, to the glory of God's grace, of his many timely interpositions in our behalf. In our distresses we have called upon him; and he has answered so manifestly, that to doubt would be a grievous sin. Contrary to our former experience, and contrary to all previous expectation, he has given the people a disposition to continue in the work. For a while, indeed, they did not come up to it, save as they were

constantly exhorted thereto ; and I looked forward with dread to six months or a year of constant and wearisome exhortations to the natives, to remember each his day assigned for labor. But we found that before much time had elapsed, there was a gradual taking hold of the work in earnest ; and I have hardly devoted half an hour, during the five months past, to the disagreeable business of urging them to do what they had solemnly promised before God and man to do. All our lumber for the roof, shingling, flooring, &c., besides sand, lime, &c., have been brought up from the shore, a distance of eight or ten miles, with apparent alacrity ; and still much remains to be done, of which something is daily accomplished. We had six enormous sticks of timber, dragged twelve or fourteen miles, and about one hundred smaller sticks. Much of the timber of the former house was found available in rebuilding ; but a part of it was broken by the fall, and has since decayed. We are hoping and expecting, with the blessing of God, to prosecute our building operations, till we shall have a neat and permanent house of worship, not like our first house, adapted to our necessities merely, but sufficiently civilized in its aspect and appointments to satisfy any community of moderate pretensions.

A Revival.

Mr. Bond has been much encouraged by certain recent facts in his missionary experience, which are described in the following extract.

During the year our ordinary system of meetings has been sustained throughout the field. Nothing special, however, had been done to create an unusual interest among the people, previous to my entrance upon the tour of July last. Neither was it known that anything like a general attention to serious things was felt. At the first meeting which I attended, I noticed very unusual indications, which I supposed accidental merely. There were greater earnestness in prayer, a quiet seriousness of deportment, with a fixed and all-absorbing attention to the Word spoken. At the next station, instead of being obliged to wait for the gathering of the people, I found them assembled and wrestling in prayer. To my unfeigned surprise I heard, on listening at the door, fervent petitions for the Spirit of God to go with the pastor on his tour ; and considerable portions of the sermon delivered on the

previous Sabbath were incorporated into the prayer. For the first time the conviction then seized me, that we had a blessing, not in store, but in hand. The proportion of the impenitent was greater in all our meetings than I had ever known ; and such an interest in Bible truth I had never observed previously. And thus I journeyed on to the completion of my tour. Every house was filled ; and every meeting was orderly and serious, without care or remark on my part.

It was also extremely gratifying that neither did the impenitent obtrude themselves on my attention as inquirers, as is wont with Hawaiians, in an ill-timed and boisterous forwardness ; nor did their friends so present them. In all the exercises there was a self-moved decency and order, with a seriousness of demeanor, to which my eyes and heart have been strangers for many a year. "Well, God be praised for all this," was the oft-repeated expression of my lips.

Immediately after the close of the tour, I held a series of meetings with inquirers, old and new, which were marked by the same peculiarities as the general meetings of the tour. About eighty had been on my list from one to four years ; and it had been my practice to select, at each quarterly meeting, a few of the more promising for admission to the church. There was too much effort, however, to get into the church ; there were too many set phrases and replies previously committed to memory, not always adapted to the inquiries propounded, with too little care for a knowledge of the Bible, and for acquiring and possessing the elements which form a healthful Christian character. But in these meetings I found, to my great joy, a different state of things. The people who attended them, appeared to have been reading their Bibles ; and instead of the old stereotyped replies, which by their unvarying sameness had come to be well nigh insufferable, we had something fresh from their own hearts and the word of God. I selected sixty-six from the inquirers of long standing for admission to the church. These were subsequently admitted ; and hitherto they have appeared well.

Other Incidents.

Mr. Bond has grouped together, at the close of his letter, several matters which will be read with interest.

The church have also for the first time, and without any urging on my part, voted

me a salary of five hundred dollars at least, and have paid four hundred and twenty-five of it. During the previous three years we received only about two hundred and fifty dollars annually. Meantime I am thankful to report that their contributions for missionary purposes will be at least four hundred dollars for the year, notwithstanding their continued toil on our house of worship, and their contributions for its erection. The total cash collections of the past ten months are about fourteen hundred dollars. Considering the circumstances of the people, this is, I am free to say, above all praise. But the truth is, a covenant-keeping God is showing our people, by evidences seen and felt, that the "increase" naturally and surely follows the "scattering."

Another fact of great interest to me, is the extremely limited amount of litigation in these months past. Criminal cases are remarkably rare; and, indeed, generally in our district little overt wickedness is observed. I do not mean by this statement to give the impression of a very extensive turning from sin to God, but merely note the fact as it exists, as one worthy of hearty and thankful acknowledgment to our supreme Lord.

The melancholy history of the small pox on the Islands you will have received. It is needful merely that I add what pertains to this district. We had the disease from Honolulu. But we were able, under God, to arrest it, after twelve cases and seven deaths. It spread, however, from Kawaihae into the southern limit of this district subsequently, and thirteen deaths occurred there.

The Mormons, a few months since, made an onset upon this community. Three priests labored constantly for several weeks, with a young Hawaiian priest, who had been educated at Lahainaluna seminary, and was rather skillful as a speaker, I understood. He was the "mouth" of the foreign priests. But to our great surprise, not less than theirs, he died after a few hours' sickness; and, with his sins upon his head, was laid in his grave. The foreign priests, shortly subsequent to this event, returned to Honolulu. They made a number of converts, among whom were six church members, seduced by a promise to heal their diseases. I need not detail their stupid and senseless instructions and acts, which they exhibited to this people as constituting the true religion; nor how, after repeated promises and "anointings" and prayers made to heal some of their sick

converts, with no success, they nevertheless continued to go on as before, promising, anointing, praying still with shameless effrontery.

LETTER FROM MR. PARKER, NOVEMBER 19, 1853.

THE last number of the Herald contained an announcement of the fact, that the missionary party sent to the Marquesas Islands by the Hawaiian churches had arrived safely at Tahiti. The present communication gives the subsequent history of this novel and deeply interesting enterprise.

Arrival at Fatuhiva.

After a delay of twelve days at Tahiti, the Royalist sailed for the island of the Marquesas chief, who had asked that missionaries might be sent to his people. At the end of twenty days, she arrived at her destination. Mr. Parker says:

The island of Fatuhiva was in sight early in the morning of Friday, the 26th of August; and at sundown we anchored in the bay of Omoa. Canoes came off before we anchored; and the people, learning that Matunui was on board, carried the news ashore; which brought off numbers to meet their long absent chief. They were, apparently, much rejoiced at his return. It being almost dark, they soon left, the returned chief taking passage in one of their canoes to meet his friends.

Early on Saturday morning I made preparations for going on shore. As soon as I landed I was met by many of the natives, and conducted to one of the largest native houses, a few rods from the beach. Here I took up my abode, and remained till the day previous to my sailing from Fatuhiva. In the course of the day, the Hawaiian missionaries went on shore, with a few of their effects, such as would make their lodgings comfortable. They occupied a native house, belonging to the chief Matunui. Mr. Bicknell remained on board the schooner till after the Sabbath. Another chief in the bay had asked him to stay at his house.

The first Sabbath.

Mr. Parker speaks of the first Sabbath spent at Fatuhiva in the following language:

Saturday evening we gave notice to the natives that the next day was our Sabbath, and we should do no work;

but should meet for religious worship, and should be glad to have all who felt disposed attend our meeting. A convenient spot was selected for our place of worship, outside of the house which I occupied, on a large stone platform, shaded by two large trees. About one hundred and fifty persons, chiefs, men, women and children, assembled for the first time to attend the worship of the only living and true God.

We introduced our worship by singing a hymn in the Hawaiian language. One of the native preachers offered prayer; after which I addressed them at some length, explaining to them the object of the missionaries in coming to dwell there, in compliance with the request of their chief. I told them that good people in the Sandwich Islands, where their chief had been, wished them to know the true God, to forsake all their false gods and all their wicked practices, and embrace the religion of the Bible. And to teach this, the Hawaiian teachers and Mr. Bicknell had come to live with them.

They were attentive and orderly; and they only interrupted us to ask questions relating to what was said, or to express their approbation. During the prayer they were all silent. After addressing them for about half an hour, listening to and answering their questions, the meeting was closed by a prayer in the Marquesan language, so far as it could be used.

In the afternoon of the Sabbath, the house occupied by the Hawaiians was filled by the natives, with whom the missionaries conversed, employing the Hawaiian who had lived on the island to interpret. They attended evening worship with them; and, during my stay, every evening a large number of natives came to the house, at the hour of evening family worship, to attend the exercise.

Arrival of Romanists.

It was to be expected, perhaps, that the Roman Catholics would endeavor to commence operations at Fatuhiva at an early day. But their dispatch has been somewhat remarkable.

The question was often asked by the natives of Fatuhiva, for two or three days after we landed, whether the French missionaries would not be likely to come to the island, if the Hawaiian or (as they called them) American missionaries took up their residence there. Of course I could give no definite answer to such an

inquiry, knowing nothing of the designs of the priests. I know that a French brig left Tahiti two or three days before we did; and it was said that she was going to Nukuhiva. But no one seemed to know much of her object; though some of the residents in Tahiti thought it quite probable that we might meet the French brig at Fatuhiva. One person said to me, "They will endeavor to be there on your arrival, and to be present at your first interview with the natives." But the brig was not there; and we began to think it might only be a surmise on the part of our friends in Tahiti.

Early on the morning of the fifth day after our arrival, the natives passed our house, calling out that a vessel had been seen from the hill. We immediately suspected what it was. At ten o'clock the French brig anchored; and in a few minutes there landed a Catholic priest, attended by the commander, a lieutenant of the navy, in full uniform, and two natives of Fatuhiva, chiefs in Matunui's valley. They went to the house of a chief; and a company of natives were called out to fire a salute with muskets.

The captain and priest then had a long interview with Matunui and other chiefs, in the presence of many of the natives. I was informed by the latter that the priest demanded of Matunui that the Protestant teachers should be sent back to the Sandwich Islands, giving as a reason that the Marquesas Islands were the possession of the French, from Nukuhiva to Fatuhiva. This assertion of the priests, that the island was the possession of the French nation, both Matunui and other chiefs were disposed positively to deny. And one of them promptly replied to the priest, "No, the land is not yours. It belongs to this people; and there never was a Frenchman born on Fatuhiva; and these teachers must not be sent back. They are good; and we wish the American teachers; but the land is ours." The interview was a long one, and the priest seemed much agitated, directing his conversation first to the chief, and then to the captain. They had brought from Nukuhiva two Hawaiian Catholic teachers, who have been a long time in the Marquesas Islands; and they have left them in the same valley with the Protestant teachers, with the promise that in the course of two or three months a French priest will come and reside permanently. The French brig remained four days at Fatuhiva, the priest spending most of the time on

shore, visiting and conversing with the chiefs and people.

It seems that the French brig had gone to Nukuhiva, and apprised the Romanists of the movements of the Royalist. Two chiefs of Fatuhiva happened to be there at the time; and they were taken to their home immediately, with various presents, &c. Mr. Parker adds the following statement.

A native said to me, "There, you have not got your goods landed, before the French have come." And the question was often asked, which party should stay and which should leave; the natives usually, at the same time, expressing the wish that the Protestants should remain. The English and Americans, they said, had the priority. Cooke, they said, was their first visitor; all the foreigners that had resided on this island, were either English or American. Nearly all the ships that had touched there, were of these two nations. A teacher from Tahiti, many years ago, had lived a short time on the island; and they had been visited by an English missionary, who resided sometime in the island of Tahuata, and spent four days with them.

The Mission commenced.

The closing remarks of Mr. Parker are as follows:

During the week, the goods belonging to the Hawaiian brethren were all landed; and they were located in a house belonging to Matunui, and given to them for their present accommodation. Mr. Bicknell, at the request of another chief, took up his residence for the present with him. Nearly every evening in the week the natives came to the house occupied by the missionaries, and to Mr. Bicknell's, to write on slates and learn the alphabet. And, before the first week had expired, A, E, I, O, was heard from many of the natives, as they passed my house; and the question was often addressed by one to another, "Have you prayed to God?"

On the second Saturday of our residence at Fatuhiva, we gave notice that the next day would be Sabbath, and that we should meet for worship, and should be glad to have such as were disposed attend in the same place where we had met the previous Sabbath. It was rainy during the first part of the day; and not so many came together as on the previous Sabbath. About seventy or eighty, however, assembled; and among them was one of the Hawaiian Catholic teachers. Kauwealoha conducted the exer-

cise and preached, using as much of the Fatuhivan language as he was able. At the close of the sermon, I addressed them again for a few minutes, and concluded with a prayer in the Marquesan language. I have no doubt that in one month from the time I left, the Hawaiian preachers will be able to speak in the Fatuhivan dialect, so as to be well understood by the natives of that island; so great is the similarity between the Hawaiian and the Fatuhivan.

Seeing the natives located in their house, and satisfied with the kindly disposition of the natives, I prepared to take my leave of them; and on Monday afternoon the missionaries assembled at the place where they had met on the two previous Sabbaths, with such of the natives as were disposed to come; and after a short conversation and prayer I left them.

Micronesia.

LETTERS FROM MR. SNOW.

The Mission House.

It will be remembered that the Caroline left Strong's Island for Honolulu on the 15th of October, 1852. During the first four weeks which Mr. and Mrs. Snow spent on shore, they lived with Mr. Kirkland of Baltimore, in a house formerly occupied by Captain Hussey. But on the 13th of November the King and chiefs had so far completed a house on Dove Island, that it was regarded as tenable; and our missionary friends, with grateful hearts, took possession of their new abode. In a letter bearing date January 18, Mr. Snow describes his dwelling as follows:

It is twenty-six feet by thirty-six on the ground. The eaves are six feet and two or three inches from the sills; and the ridge pole is twenty-six feet from the floor. It is well thatched; and thus far it has proved to be water-proof. There is a verandah at each end, one eight feet wide, and the other twelve. I have a large door in the middle of each side and of each end of the house, with one large room, fourteen feet by twenty-six through the middle, which is used for our sitting room, dining room, school room, meeting-house, &c. &c. In each corner there is a room ten feet by eleven, two of them for store rooms, and two for sleeping rooms. This leaves us a wide entry way running lengthwise through the house; which arrangement, with the doors open day and evening, af-

fords us abundance of light by day and cool air.

The house is situated upon an islet, about two hundred feet in diameter, at the extreme point of the small island on which the King and chiefs reside; so that we have the wind from both the entrances to the harbor; and, being on the eastern side of the harbor, we are so far removed from the high mountains on the large island as not to be too much under their lee. In short, we are so situated that if there is any air stirring, we have it; which could not be said of any other place on the island that I am acquainted with; and where the thermometer stands at about 80°, night and day, a slight breeze is no small luxury. At this season of the year we have pretty constant, and sometimes pretty strong, north-east trade-winds.

Upon one side of our islet is a beautiful sand beach or reef, which affords an excellent place for bathing at high water, and for a walk at low tide. On another side, within a rod or so from my south door, I can sit on a wall of stone, and catch fish with a pole at high tide. A good-sized vessel can float a rod or two farther out.

On the 18th of January, there had been five ships, two brigs and one bark at Strong's Island, subsequently to the commencement of the station. Mr. Snow had preached on board of these vessels six Sabbaths within two months. A few days after, he made the following statement: "God has been very good to us through seamen. The different captains have very kindly, and some very generously, provided us with various necessities and several conveniences. Captain Barton, of the English bark, added quite an amount to my very scanty supply of medicines. Captain Hammet, of an English sloop-of-war, gave me a little flat-bottomed boat that he took with him from Hongkong, intending to carry it home as a curiosity, thinking that my necessity had the strongest claim. After a little remodeling and repairing, I shall find it a great convenience."

First Service with the Natives.

On the 24th of January, Mr. Snow wrote again as follows:

It was on the second Sabbath in December that I had my first public service with the natives. The meeting was in my house, the King and all his family being present, besides several chiefs and a number of the common people. They listened very attentively to what I said on the first chapter of Gen-

esis, the institution of the Sabbath, the fourth commandment, &c. We had singing and prayer, as at home. The exercises were all in English, of course, except as the King occasionally interrupted me, and either reviewed what I had said, or expatiated upon it in the native tongue, as I thought, for the benefit of those who could not understand me very well.

The most important achievement of the day was to induce them to stand erect when I pronounced the benediction, the like of which had not been seen upon the island before perhaps; for it is contrary to their custom that any of the common people, or even of the chiefs, should stand erect in the presence of the King or Queen. I requested it, however, hardly considering what I was doing; but after it was undertaken, I thought it of some importance to carry it through, especially as the King and Queen cordially seconded the movement. I did not put the request on the ground of a personal wish; but, as a messenger of the Lord, I asked them in this set to forget the King, forget the Queen, and think only of God. It was really, therefore, a great religious victory; and it was not obtained without a severe struggle. I waited till all were up; though some secreted themselves in my entries, and others turned their backs toward me, covering their faces as best they could. In some of its aspects it was a very ludicrous affair. I had less difficulty the following Sabbath; but there has been more or less giggling about it till yesterday, when the King talked to them quite at length; after which they not only all stood very readily, but faced me like a civilized audience.

Their position in prayer is certainly very devotional to a looker on. As they sit upon the floor,—the males having both legs on one side, doubled under them in part, and the females having a leg on each side, with their feet so turned out as not to sit on them, but to rest entirely on the floor,—they lean forward, and bow quite to the ground, and thus exclude all chance of looking about; which makes them the most outwardly devout and the stillest audience I have ever seen.

A royal Pupil.

Mr. Snow mentions in this place an incident, which will be read with peculiar satisfaction.

On this same Sabbath, the King's youngest son came to live with us. He is about ten years old, a fine-looking

fellow, bright and active, and withal very well behaved. He sits at our table with us, uses his knife and fork, like the rest of us. But instead of tea and coffee or cold water, he drinks the water or milk of a young cocoa-nut. When his father and mother, with his little brother and sister, went away in their boat after service, he could not suppress his tears, though it is not ten minutes walk to his father's house. But we were not sorry to see such proofs of affection. He is a sort of guardian angel to us; for no native will dare to meddle with anything of mine, while he is near. He occasionally visits the King, sometimes spending the night; but he is getting quite attached to us and to our way of living.

The other night his oldest brother and two other chiefs took tea with us. As he saw them about to leave, soon after tea, he told his brother to wait, for we were not through; thinking it improper for them to go till after prayers, which we have at eight o'clock. Sometimes my cook gets asleep before eight; but this boy wakes him, and brings him in, in spite of his sleepiness.

Succeeding Sabbaths.

Mr. Snow has given a brief sketch of his Sabbaths, to the close of his first quarter at Stroug's Island.

On the third Sabbath in December, the people came rather late; but they were attentive to the Word. After the service they left immediately, and soon returned with many others, each bringing his basket of cocoa-nuts, or cooked bread fruit, or both, enough to feed a hundred or more. It made me think of the donation-visits at home. What should have induced them to do so, I cannot say. They seemed to enjoy it very much; and as an expression of their interest in the missionaries, it was very pleasant. But they took me so completely by surprise, that I was quite at a loss to know what to do; but I thought it best to distribute the gifts among the donors, for the most part; and the King called one of the chiefs to act as my steward.

The next Sabbath I gave them an account of the introduction of sin and of some of its consequences, in which they seemed to be much interested. In the afternoon we had a call from Captain Rowley, of the bark *Italy*, Greenport, Long Island, lying off and on, who brought us the news of the mutiny of

Captain Hussey's crew, and of the murder of the captain, second mate, steward, cook and cabin boy, which produced quite a sensation, as Captain Hussey had resided on this island nearly two years, and had won the heart of the King, who cried most of the night, as he has told me.

In respect to the first Sabbath in January, Mr. Snow writes as follows: "I thought this the best Sabbath which we had seen; for many of the people seemed to be much interested in what I had to say of Christ. The King came back, after the others had gone, to inquire more about Jesus Christ. Each Sabbath's labor seems to leave its mark of advancement, so as to encourage and strengthen our faith."

The following Sabbath, though a fine day, the attendance was not so large as usual. I read and talked to them about the Ten Commandments, in which they seemed to be much interested, especially the sixth, seventh and eighth. Perhaps it was because they could see that they had a personal concern in each of them. I spoke very strongly on the importance of keeping their women from sailors; to which suggestion they gave a very cordial and hearty response, as though they had been long wishing to take such a stand, but had not sufficient courage to do it. The fourth and seventh commandments we have found this isle waiting to receive. Your heart would sicken, and you would be ashamed of your race, if you could know into what a loathsome brothel the sea-going world have made many of these beautiful islands.

It was for what I had said upon this point, that the old King came to me after service, before the audience had left, and with tears in his eyes grasped my hand, and said, "We thank you, Mr. Snow; plenty thank you; very much thank you." In which the Queen joined, with equal warmth, to Mrs. Snow, not only for herself, but in behalf of the native women. "Every woman, every gal like plenty hear Mr. Snow talk all same." And I have received similar expressions from several of the chiefs and others; though I am sorry to say that all do not feel so. A few seem to see that in this way one source of their gains is to be cut off; but I think that this class is very small.

On the third Sabbath in January, our little church had a communion season. We could not but feel that "Jesus drew near," and "made himself known in the breaking of bread." The King was the

only native present; and a more wonder-stricken spectator I never saw. It enabled me to present the Savior in a light altogether new to him; and I think he felt that it was "amazing" love to die such a death for his enemies.

"This was the closing scene," Mr. Snow says, "of our first quarter at Strong's Island. Verily, God's goodness has far exceeded our expectations; though we cannot put our finger here or there, and say so much has been gained, or so much has been lost. We hope that there is a growing interest felt in us, and the object for which we came hither. 'Hitherto hath the Lord helped us.'"

Place of Worship changed.

Under date of April 11, Mr. Snow has continued the history of his labors.

On the fourth Sabbath in January, our place of meeting was changed to the King's large cook-house, near his own residence. He sent his boat in good season for us; and we found all things in readiness. My position was at one end of the apartment. I had no desk; and my place for sitting was on a large native tub, turned upside down, and covered with a good plaid blanket shawl. Mrs. Snow had an old low rocking-chair at my right, the only one on the island, I think, and covered with a dingy white blanket. Opunui and his wife had a chest at my left. Just at Mrs. Snow's right, sat the King and Queen upon their native mats. In front was my audience of men, women and children, numbering some one hundred and seventy-five. Mrs. Snow counted some twenty-five women, who had each a clean calico dress, resembling a shirt without sleeves or collar. This dress, contrasted with the approximate nakedness of others, gives them quite an air of civilization. None of the females allow themselves to attend meeting without at least so much of a garment. The King has said to me several times, "Plenty gal like too much come see missionary Sunday; but he no have shirt. No shirt, he too much shamed see Mr. Snow."

Educational Labors.

The capacity of the people of Strong's Island for intellectual improvement is disclosed in the following extract.

As to my success in teaching the children English, I do not think I ever met with the like at home; and Mrs. Snow is of the same opinion; and you know

we have had some experience in this business. I have had one term of twelve weeks, with some forty-five pupils, differing in age from seven or eight to thirty or thirty-five. If we had books and house-room, the number might have been doubled or tripled.

As a matter of course, they have been very irregular. I should think that my average attendance had been less than twenty. I have not attempted to introduce such regulations as would be necessary at home; but I have only sought to make the school as pleasant as possible. I have tried to get them together by ten o'clock in the morning, and have dismissed them from twelve till one; then I have taught them till three. I had no school Saturdays. Those who have attended school most regularly, have not averaged more than two hours per day of "schooling;" and yet some of them can read and spell quite well in words of one syllable; and a few can do it in words of two syllables, and are beginning to write a little.

Yesterday, my little folks sung twice at our public service, I giving them half a line or so at a time. I have no difficulty in communicating with all my school through the English language. I hope soon to do something for them through their native tongue.

My second school term was to commence two weeks ago to-day; but a shipwreck which occurred here, made so much stir that I delayed the matter a week. I was happy to find, on their coming together last Monday, that they had retained what they learned last term very well, and that they seemed as much interested in beginning a new term as I could wish. Several new scholars came; and I was surprised to find that they could say the alphabet on the first trial. Through one of the captains, I learned last term that the little boys were in the habit of getting together, and tracing the letters with a stick on the beach in the same order that they found them in the book, and then teaching those who did not attend school; so that, I suppose, most of the little boys and girls in this part of the kingdom can "say their letters."

A ready Conscience.

The following extract is valuable, as showing the power of conscience among these rude islanders.

The Paragon was wrecked while going out of the harbor Sabbath morning. I very carefully avoided alluding to the

fact of Sabbath sailing; but while I was standing at my door, and seeing the surf breaking over her, expecting to see her spars go by the board every moment, a native said, "No good, sail Sunday; 'spose sail 'nother day, all right." And I think this remark expressed the feelings of a large proportion of those who were there.

At another time a person spoke of the many pleasant Sabbaths which we had had, and said, "Mr. Snow, what for no rain Sunday, long time? Every Sunday pleasant." One of the chiefs said, "Yes; me think all same; why no rain Sunday?" He then answered his own inquiry by saying, "Me think God look out."

But there are dark things also. The King, in his younger days, was much given to dissipation. I think he is trying to improve; and evidently he has greatly reformed. But the other day an English schooner came here from Oahu, with brandy and other liquors on board; some of which was given to him one Sabbath morning for piloting; and, as a consequence, he came to meeting intoxicated. In the course of my sermon, he interrupted me with a short speech on temperance. It was pithy and to the point, making a clean sweep of tobacco and all; but I fear that it was not very effective for good.

Proceedings of other Societies.

Foreign.

CHRISTIANITY IN MADAGASCAR.

In January, 1853, the Directors of the London Missionary Society received information in regard to the state of things in Madagascar, which induced them to send Rev. William Ellis and Mr. James Cameron to that island, for the purpose of ascertaining whether "the set time" had, indeed, come for its re-occupancy by their missionaries. The deputation arrived at Tamatave on the 18th of July; and they remained at that port twenty-one days; after which they went to Mauritius, where Mr. Ellis wrote to Dr. Tidman, Secretary of the London Missionary Society, giving a full account of what he had seen and heard in respect to the missionary prospects of Madagascar. The following extract from his letter contains information which will be interesting to many in this country.

State of Parties.

So far as the objects of greatest interest to us are concerned, the people may be regarded as constituting two great parties: viz., those favorable to education, improvement, and Christianity; and those opposed to all innovation, and desiring to maintain things as they are, and uphold the superstitions and ancient customs of the country. What the numerical strength of these parties respectively may be, we have no means of correctly ascertaining; but, in other respects, we are led to believe it is much more nearly equal than might at first appear. Under existing circumstances, it is next to impossible to ascertain the exact number of Christians in the country. There are doubtless many sincere believers in Christ, known only as such to him, and perhaps to some

of their nearest earthly friends. There are others who, though they might not shrink from the avowal of their faith and all its consequences, yet have no means of communicating with those who have obtained like precious faith. And there are many more who, though strangers to any decisive spiritual influence from the gospel, yet fully estimate the collateral benefits it has conferred on the people, and would be glad to see it recognized and extended to all classes. Several among the chief officers, with whom we had frequent intercourse, represented the youth of the country, above the servile classes, as thirsting after knowledge, expressed their regret that they were growing up without education, and said they earnestly desired to see the schools again in active operation. There are also those, perhaps a numerous class, who though destitute of any love for the gospel, are too far enlightened not to perceive the folly and the falsehood as well as the mercenary character of their superstitions. These persons, though not suspected of Christianity, occasionally, as we were informed, ridicule the idols and reproach their keepers, though sure to be fined or otherwise punished for their indiscretion. There are also large numbers whom the extortion and oppression of the present government, and the unrequited labor exacted by them, have reduced to such a state of social wretchedness, as to render any change desirable.

Number of Christians.

Although, for the reasons already stated, it is not easy to form anything like a correct estimate of the number of Christians, yet we are assured, on testimony fully entitled to confidence, that there are certainly, in the capital and its immediate vicinity, one thousand persons known to each other, and

mutually recognized, as the disciples of Christ. These meet regularly on the Sabbath and at other times, by night or by day, for the worship of God and the celebration of Christian ordinances. Besides these, there are known to be considerable numbers in other places. The Christians comprise amongst them some of the most intelligent and reputable men in the community. Many of them hold offices of great responsibility, chiefly if not solely in consequence of their ability, integrity, and known worth. It is even supposed that the suspected (if not known) Christianity of some of them is connived at, on account of the value of their services.

When the lengthened duration of the present persecution is considered, in connection with the extreme severity with which its maledictions have fallen on such numbers; when it is known that not fewer than one hundred persons have been put to death, besides the far greater number that are still suffering exile, bonds, and degradation, that their number should at the present time include so many, is a matter of astonishment and gratitude. But that, under circumstances so adverse, their number should continue to increase, which, according to the testimony of many witnesses, is the case; and that men and women, by birth and rank much above the inferior classes, though now in bonds, and wearing rudely fabricated heavy irons on their persons, night and day, as the penalty of their attachment to Christ, should be among the most active and the most successful in bringing others to the Savior, presents a state of things which the church and the world have but rarely been privileged to witness. It must be ascribed to a higher than any human influence, and is a demonstration that God is with them of a truth.

An Enemy.

Connected with the Christians are those who now hold the highest offices in the kingdom, and those who may at no distant period exercise the sovereign power. But opposed to them there is a numerous, active, and influential party, at present possessing great power and all its advantages. These are the patrons and supporters of the idols and their keepers, of the sikidy and the tangena, of slavery and coerced labor, and all else included in what are termed the ancient customs of the country. At the head of this party is one of the most active and able members of the present government. He is a nephew of the Queen's, consequently cousin to the Prince, as well as own brother to Ramonja, another member of the government, who is said to be in great favor with the Queen, and an attached and faithful Christian friend of the Prince.

... The leader of the anti-Christian party is represented as a shrewd, ambitious, daring man, with considerable business talent and large property. It is said that no efforts are spared, by this chief and his party, to

prevent the accession of the Prince to the throne. They are said to represent him to the Queen as totally unacquainted with the business of government, and bewitched by the Christians, and that to place the sovereignty in his hands would be to promote dissatisfaction, and to sacrifice the good of the kingdom. This is probably the Queen's own opinion; for we were more than once told that the fact of the Christians having, as she deems it, taken advantage of the Prince's inexperience and amiable disposition to draw him over to their party, has, more than all besides, excited her extreme indignation.

The Heir Apparent.

Still the Prince is firm. He and his wife are both members of the church, and true and constant friends to the most afflicted and suffering of the persecuted flock. The father of the Prince's wife, a time-honored officer, of distinguished reputation and great influence, though not a Christian, is also their tried and steady friend. The Prince is represented as being exceedingly amiable in disposition and honorable in character. One who has seen much of society, was lately some time at the capital, and though he has no sympathy with his religion, expressed his opinion of his moral worth in strong terms. He said he was not like a Malagasy in any features of his character, but most like an English gentleman. He is at all seasons very respectful and attentive to his mother, spending much of his time with her; and the Queen is said to be exceedingly attached to him; and when dissuaded from gratifying the purpose of her heart by making him her successor, the fact that he is her own son, her only child, seems to overrule all objections and supply all deficiencies. How wonderful are the ways of God! Seldom was a purpose more resolutely formed, or more relentlessly carried out, than the determination of the highest authorities to extinguish Christianity in Madagascar. There was 'no sparing of the fire and faggot;' and so long was the persecution continued, and so profuse the shedding of human blood, that many imagined the purpose accomplished. At that time He, who subordinates all things to his own will, called into exercise the maternal instinct, in the only heart in which it could effectually operate to stop the flow of human blood, and to cherish and invest with the requisite prestige of authority and power the only human agency that could effectually shield and foster the despised and defenceless sufferers for Christ. Nature, obedient to its Author, was supreme. The mother's feelings were stronger than the fanaticism of sorcery, or the malignant spirit of idolatry, and were thus made subservient to the preservation of that reviled and rejected faith, in which all nations of the earth shall be ultimately blessed. Lo, these are a part of His ways, who is wonderful in counsel and excellent in working.

Though the just ground to hope for better days afforded by the character of the Prince, and his faithful adherents, furnishes reasonable cause for joy, it is needful to rejoice with trembling. One of the latest letters from the capital confirm most fully rumors previously heard of a formidable conspiracy against the life of the Prince. At the head of this conspiracy is his deadly rival; and a gentleman recently at the capital, and possessing good means of information, said very recently that if this man were not most vigilantly watched, night and day, no one could guaranty the Prince's life for four-and-twenty hours.

The Queen, who is now about sixty-four or sixty-six years of age, and is moreover said to have recently become comparatively feeble, and to take but little part in public affairs, does not perhaps feel herself strong enough to seize at once, and to depose the chief of the conspirators. She does not, however, omit what she doubtless deems effectual precautionary measures. Whenever his adversary is absent from the palace, the Prince is not allowed to leave it; and when the Prince is absent, the Queen commands the personal attendance of his rival; or if emergencies require both to be absent at the same time, special means are used for the Prince's safety. A strong corps of selected men have been enrolled as his body guard, having the same equipment and arms, and designated by the same name, as those formed by Radama for a similar purpose. These troops are at all times, but especially when he goes out, in considerable force about the Prince's person. He himself no doubt places his confidence in the protection of a more invincible arm; but these precautions show the Queen's sense of her son's danger, and her anxiety on his account.

Rumored Abdication.

A state of things so precarious to the Prince may perhaps have hastened the decision, which, when on the very eve of leaving the country, we heard the Queen had made. An officer of considerable rank and service stated on the last day that we were on shore at Tamatave, that the Queen had resolved to retire from the government, and was actually making preparations for the coronation of the Prince, who, he added, was not to exercise a co-ordinate authority with his mother, but to be constituted sole ruler of the country. This may be only an unfounded rumor; but it was communicated, in the first instance, without any solicitation from us; and it was repeated afterwards with several particulars, and the assurance that the intelligence was among the most recent tidings from the capital. We regretted that our departure on the following morning prevented our making inquiries respecting it in other quarters. The interests of true religion among the Malagasy have, at different periods, appeared to be placed in extreme peril, but never seem-

ingly more so than at the present time. Should the Queen be suddenly removed before the Prince is firmly established as her successor, or should his life be sacrificed to the ambition and the enmity of his rival, there would not only be a great destruction of human life, but a revival of the persecutions against the Christians, in all probability more violent and cruel than has yet been witnessed. The rival of the Prince was the chief instigator in the last persecution; and he is the only one now who ventures to accuse the Christians to the Queen. All others are deterred by the fear that the Prince may remember it hereafter; but this man still pursues them with unrelenting hatred. Could the friends of Christ at home, those who have contributed so promptly and so liberally towards the renewal of missionary labors when the door appeared open, but clearly perceive the full importance of the interests involved, and the apparently imminent peril in which the Malagasy churches are now placed, I am persuaded there would forthwith be manifested such a general, earnest, united, and importunate spirit of prayer unto the Most High, as should form the most encouraging ground of hope, not only that the life of the Prince, apparently so precious, would be preserved, but that the churches would be favored with rest, increase, and a state of pre-eminent prosperity. The Christian churches at home have, on more than one occasion, shown themselves in recent times to be nursing fathers to infant nations, in some of the most critical periods of their history; and perhaps they are yet to exert a still more powerful influence in accelerating the great preliminary processes now going forward among the nations, which shall issue in the latter-day glory.

The way does not seem to be fully open for resuming missionary operations in Madagascar; but that the day appointed for this consummation is approaching, there can be no reasonable doubt.

BASEL MISSIONARY SOCIETY.

THE thirty-eighth anniversary of this society was held in St. Leonard's church, Basel, on the 6th of July. From the report submitted by the Committee at that time, it appears that the receipts of the previous year were 304,298 fr. Of this sum the city of Basel contributed 53,902 fr. The disbursements were as follows:—for the African mission, 71,291 fr.; for the India mission, 136,849 fr.; for the Chinese mission, 21,193 fr.; for North America, 1,443 fr.; for the Missionary Institute, 39,815 fr.; for other expenses, 22,221 fr. The payments exceeded the receipts in the sum 8,514 fr. One year before, the debt of the society was 55,000 fr. Towards the liquidation of this amount 25,402 fr. have since been paid, 12,567 fr. having been received from the city of Basel for this purpose.

The number of pupils in the two departments of the Missionary Institute has been sixty. More were ready to enter; but the means of the society did not justify their reception. Of the eighteen applicants who were admitted, five were from Switzerland, five from Baden, and eight from Würtemberg. It will be seen, therefore, that the missionary spirit still lives in Swabia.

If the missions a favorable account is given. The congregations under the care of the brethren in South Western India had 1,366 members, January 1, 1852; and there were 110 catechumens. On the first of January, 1853, the number of catechumens was 118; and 1,607 persons belonged to the congregations. The number of converts in China is 87. "Seldom," say the Committee, "is so fruitful a mission field to be found." The West Africa mission has become quite hopeful within the last few months. The number of laborers is sixteen, ten of whom are males; and the congregations have increased. The station at Christiansborg has been particularly favored.

RHENISH MISSIONARY SOCIETY.

This society has just entered its twenty-sixth year. Prior to 1823, there were missionary societies at Elberfeld, Barmen and Cologne, which co-operated with the Basle Missionary Society. But on the 23th of September, in that year, they resolved to unite in the formation of the Rhenish Missionary Society, in the hope of engaging Christians in Rhenish Prussia and Westphalia more extensively in the work of evangelizing the world. The result has not disappointed them. The Rhenish Missionary Society now has twenty-five auxiliaries in Rhenish Prussia, and thirteen

in Westphalia; and many of these embrace other "special and local unions." Nor is this all. Thuringia furnishes four auxiliaries; Nassau, Hesse Darmstadt, &c., three; and there is one in the United States. In 1830, the receipts of the society were about 8,500 thalers; in 1840 they were about 17,000 thalers; in 1850 they had risen to 39,000 thalers. Within the twenty-five years, more than 500,000 thalers have been expended for the spread of the gospel.

The first mission of the society was commenced in South Africa. Stellenbosch and Tulbagh were occupied in 1830, for the benefit of the slaves in the Colony; and Wupperthal, in the same year, became an "institute" for the free Hottentots, a large tract of land having been purchased therefor. Another station was begun in 1832, and a fifth in 1834. At length the society extended its operations to "regions beyond;" and now it has two stations among the Bunda people, the papal missionaries of Congo and Benguela having alone preceded them in this field. The Borneo mission dates from 1836; but its history has been exceedingly trying. At present there are five or six stations; and the prospect of ultimate success is brightening. Two missionaries were sent to China in 1846, who commenced operations at Hongkong in 1847, under the direction of Gützlaff. Soon, however, the labors of this mission were transferred to the continent; where it has one station and three out-stations at the present time. As the result of its efforts in behalf of the heathen, the Rhenish Missionary Society can point to more than five thousand persons who have received baptism, and to eighteen hundred communicants.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CHOCTAWS—Under date of December 5, Dr. Hobbs writes from Lenox, the station commenced by him last year, as mentioned in the October Herald, as follows:

Our people are as eager to learn and improve, as I have ever seen any persons. Not long since I overtook a Choctaw woman, on a week day, with the Assembly's Catechism in one hand, which she was studying; while with the other hand she was steadying a pail full of water on her head, which she carried half a mile. Others, as they meet together, are questioning one another in reference to the Commandments or the Catechism.

Our "big meeting," commencing November 18, was very interesting. Six persons made a public profession of religion; and thirteen others manifested a determination to seek

and serve the Lord; among whom was the oldest woman in the settlement, if not in the nation, as also her granddaughter and husband. Her great granddaughter, nineteen years old, was married recently to Ellis Wade, who assists Mrs. Hobbs in the school. Sixteen are now indulging a hope, and will, I trust, join the church at our next communion. We have thirty-eight members, besides ourselves.

Hitherto I have been so busy that we have done little towards building. Timber is hewn for our house; some of the shingles are ready; our cellar is dug; and our well is down fourteen feet. I have employed Choctaws partly, or I might say chiefly, to learn them how to work and to encourage them. I suppose that this method may cost rather more, and take more time, and be much harder for me; but we came out to help the Choctaws; and I shall plan for their good.

These full-blooded, noble-hearted Choctaws will appreciate it; so that I am confident we shall all be gainers in the end. They have already put me up a very good stable. They are poor; but they are willing to do what they can. They have given us corn and other things to a considerable amount.

Mr. Stark, having returned in safety to Good Land, wrote thence on the 7th of December as follows: "The state of things in the church is better than I could have hoped, after so long an absence. Our meetings are well attended. There is not so much apparent interest as formerly; but we hope for better things. Our elders are zealous and active; and in some neighborhoods there is considerable effort made to secure the ben fits of a preached gospel. I have just returned from a place where the people are building a house for a school and for meetings. This will add another to the number of our preaching places."

SENECAS.—On the 11th of January, Miss Thayer wrote from the Cattaraugus Reservation as follows:

Mr. Gleason desires me to give you some account of the progress of the work of grace among his people. He had been holding a series of meetings with them; and a very good state of feeling seemed to exist. Much solemnity prevailed. Thirty had avowed themselves as inquirers. But the brethren who attended the convention at Tonawanda, desired to have a similar meeting here. At their suggestion, therefore, a convention was called. Delegates from all the Indian settlements in the State and from Canada were present. Among these were several licensed preachers. The convention was opened January 4, the exercises being conducted wholly by the Indians. Sermons were delivered in the forenoon, afternoon and evening by these preachers from the different tribes. Prayer meetings were held at sunrise, and also at intervals between the regular exercises. The people turned out *en masse*, so that it became necessary to throw open both houses, which were filled to overflowing. One evening one hundred and thirty-seven came forward to the "anxious seat" in the two churches. Among these were pagans who had never before attended Christian meetings. Many who had mocked at religion were constrained to exclaim, "There must be a reality in these things." The meetings were continued until yesterday at three o'clock in the afternoon; when the brethren from abroad took their leave. The parting scene was described as most affecting. What fruit will follow this extraordinary effort, the future must reveal. The missionaries have only been able to stand by, and watch the proceedings; whilst hope and fear alternately predominated in their breasts. They trembled, lest so great an excitement should be followed by a reaction prejudicial to the

spiritual interests of the people. On the other hand, as the brethren from abroad were faithful in applying the truth to the conscience, it is hoped that some lasting impressions may have been made, that will result in good.

SANDWICH ISLANDS.—A letter of Dr. Wetmore, dated November 11, contains the following announcement:

Our quiet village, and our quiet social prayer meeting, were greatly disturbed last week, by an alarm of fire. The second voice told us that it was at Mr. Lyman's. We hastily turned our footsteps thither, and found that it was even so. The Hilo boarding school-house, with the house for lodging, was in flames. We found that there was no prospect of saving those buildings; for a thatched edifice goes with great rapidity, when once on fire. All our efforts, therefore, were turned towards the saving of Mr. Lyman's dwelling, which by the blessing of God was accomplished; but the school-yard, I can assure you, looks desolate. Nothing but the old under-pinning, charred timbers, charcoal and ashes now remain to mark the spot where this institution of learning was once located. The sight of these ruins makes our hearts sad; and it makes our hearts sadder still to think that it was the work of an incendiary.

All the friends of the institution feel that it must be rebuilt, and the school go forward. The materials for a temporary building are even now being collected. The timber was gratuitously provided by Mr. Pitman, a merchant who has long resided at Hilo. About three hundred dollars have been raised by subscription for substantial framed buildings, which are to be ordered from the States, the roof of which is to be covered with zinc, and the outside boarded, in order to guard against conflagration, as much as possible. It is the wish of all those who feel an interest in education here, that the school be placed in better circumstances than before; but it will require money to do it. Some estimate the cost of the building which has been planned at five thousand dollars; others at six thousand. Any donations which our friends in the States may wish to make, will be thankfully received. It is very desirable that the permanent buildings should be erected within a year.

At the date of Dr. Wetmore's letter, the district of Puna was free from the small-pox; and there was but one (convalescent) case in the district of Hilo.

FU-CHAU.—A letter has been received from Mr. Peet, dated September 19, in which he describes at considerable length the revolution which is now in progress in the Chinese empire. But most of the facts embraced in this sketch are already known to the readers of the Herald; hence it will be sufficient to publish his closing remarks.

1. These insurgents are engaged in a

righteous cause. They have taken up arms against an oppressive government in self-defence, and more especially that they may have the privilege of worshiping the true God, and of believing in his Son Jesus Christ, for which cause some of their number suffered martyrdom before this step was taken. This great privilege has for ages been denied, by this same government, to more than three hundred millions of our fellow-men. There are those who speak of this as a religious war, promulgating Christianity by the sword, and liken it to the work of Mohammed and his followers. But these men, so far as can be ascertained, require no one to adopt their faith. They only contend for the right to worship the true God, leaving it for every one to obey or to disobey, and receive the consequences of so doing.

2. God has selected his instruments, and is about to defend the honor of his name, in the midst of this great people. No one who believes in the truth of his Word, can doubt for a moment that his hand is in the present movement. Soon after its commencement, and subsequently, large armies were sent against this intrepid band; but they have been successively scattered and made to disappear like the dew-drops of a summer's morning. Their approach to any place seems to have been preceded by a remarkable degree of fear and trepidation, on the part of its inhabitants, very similar to what preceded the march of the Israelites towards the promised land.

3. The published documents of these insurgents are most remarkable productions. Their Book of Religious Precepts bears undoubted marks of having been written by a native, who has obtained his speculative views of Christianity from the Old Testament mainly, without having had much (if any) intercourse with any foreign teacher; and perhaps he has never seen one. Its entire freedom from anything like party or sectarian feeling, and also from any prejudices or fears for church privileges or church prerogatives, is also a proof of this. The omission of baptism and of the Lord's Supper shows the same thing, while the employment of offerings "to the great God," to such an extent, clearly reveals his prejudices in favor of the Old Testament and Old Testament usages. The great freedom with which this writer uses different terms for God, both generically and specifically, employing Shang-ti in the latter sense, and Shin in the former, when speaking of a class of worshiped objects, and also specifically, when applied to "the great God," seems to intimate very clearly his ignorance of the controversy on this subject.

4. Should the insurgents succeed, and continue to act on the views here put forth, wonderful changes must soon follow. The Bible being taken as their rule of faith and practice, the ancient classics of the Chinese will need new commentaries; their histories will need to be expunged and cor-

rected; and the entire literature of the nation will need to be clothed in a new costume. As the alphabetic system is far superior for communicating instruction and for general use to that of mere symbols, and as it is now used by all Christian nations, we may hope soon to see the thirty and odd thousand Chinese written symbols of ideas reduced to a few tens of simple characters, denoting the sounds of the language and of the different dialects merely. In such an event the Bible must henceforth become the basis of law and of morals throughout China. It must occupy a place superior to any other book; and, consequently, it must be more read and better understood than any other book. As the insurgents acknowledge all men as brethren, in case they are successful we may expect that treaties, on terms of equality and reciprocity, will be formed with them by other nations. And we hope that whatever is valuable in the institutions of other lands, of which the Chinese are now ignorant, will soon be in use among them. This will probably lead to many changes.

5. There is danger that, through the craft of the great Adversary of souls, and the unfaithfulness of Christians, this revolution, like the entrance of the Israelites into Canaan, may be delayed many years; or that the reformation, so auspiciously commenced, may be only limited in its extent, and but partially carried out. These men have entered upon a work which no human arm can accomplish, and no human intellect, however gifted, can guide to a successful termination, unaided by large measures of divine strength and wisdom. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Who then will come up "to the help of the Lord against the mighty?"

CEYLON.—Under date of November 8, Mr. Mills wrote that Thomas Ball and Russel Clark had been admitted to Christian fellowship. "At the close of the last term, Ansel D. Eddy, Walter S. Hubbell and John Chambers received certificates of dismission. Constantine Blodgett and Simeon H. Goodell were sent away for deficient scholarship."

MADURA.—From a letter of Mr. Rendall, dated November 3, the following extract is taken.

At our late meeting in connection with the meeting of the American Board, a central benevolent society was formed by the catechists of all our stations, designed to carry the gospel to destitute portions of this district. A good deal of interest and zeal was manifest in the organization; and we expect that this society will promote a spirit of benevolence in all our churches. At our late celebration of the jubilee of the British and Foreign Bible Society, a collection of nearly one hundred and fifty rupees was taken up in aid of that society.

At the meeting of our mission, it was voted that Mr. Winfred's connection with the seminary cease at the end of the coming

term. His station will be assigned him at our January meeting. We trust that the Lord will bless our efforts to supply the members of our congregations with teachers who shall care for their souls.

There seems to be an additional call upon Christians in England and America to increase their efforts for the evangelization of this people. The new bill for the government of India will doubtless induce many more adventurers to come here from England to seek their fortune. There is reason also to fear that, with the influx of Europeans, there will be an increase of vice and infidelity. How important that our efforts to bring this people to Christ be immediately increased!

CONSTANTINOPLE.—In a letter dated the 14th of November, Mr. Hamlin described the peculiar embarrassments of Bebek seminary, in consequence of the war between Russia and Turkey; after which he wrote as follows:

You will perhaps think that we ought to dismiss a part of our students, and thus diminish our expenses. I laid the subject before the station; but it was decided that we ought not to do it, without the most pressing necessity. It takes a long time to retrieve a single step backward. And the scholars thus dismissed would, in most cases, be subjected to great difficulty in obtaining a mere subsistence. The state of the school is every way encouraging and progressive. We have attempted to sift it, and have sent away four of the least promising; but their places were immediately filled by pious young men from neighboring places, one of whom is sufficiently educated to join at once the theological class, completing other studies at the same time. We reject applications every week; but we feel that we ought not to reject any pious youth; and we trust that the funds of the Board will enable you to carry us through this crisis. Great events must be near, either for the advancement of the missionary work in Turkey, or for testing it more severely in the furnace of trial and persecution. Should Russia fail in her designs, an immense work will be thrown at once upon the churches; and the time to do it may be very short.

Mr. Everett, in speaking of the boarding school at Hass-keuy, November 24, stated that it had never been so large at any previous time, and that the seriousness and prayerfulness still continued. He also stated that he held a meeting every Monday morning, with four or five of the native brethren, to pray for the descent of the Holy Spirit. Two of these brethren, Sarkis and Hagop, were once in this country. "They are much engaged in this good work." The following extract will be read with melancholy interest.

Letters from our colporter at Adrianople inform us that a Turk was beheaded there last week, for changing his religion. It is a

very singular and interesting case. He was of a sect called Taphane, from a village thirty-six hours from Adrianople. He said that Mohammed was false, and that Christ was the true prophet. He was seized and sent to Adrianople, where he was put in prison to see if he would repent. He persisted in saying before the court that since Christ there is no need of another prophet; and that Mohammedanism is false, he said might be seen from their works. It is supposed that they wrote to the capital for instructions, and that the answer was, "If he repents, forgive him, and give him an office; if not, behead him." They beat him terribly; but with his last breath he held to his opinions, and said, "I die for Christ." He had probably never seen a true Christian; but the writer says there are many of this sect, who secretly believe in Christ, and wish to see our brethren. Such are the facts. And this in Europe, in the nineteenth century, while the navies of two of the greatest Christian powers are in the Bosphorus, ostensibly to defend the Turk!

Home Proceedings.

FINANCES OF THE BOARD.

THOSE who have compared the receipts of 1852 with the receipts of 1853, will have seen that there was a falling off, during the first four months (August 1 to December 1) of the present financial year, of \$14,000. On the other hand, the expenditures of the current year will inevitably exceed those of last year. Is it the wish of the friends of the Board that there be another debt on the 31st of July, 1854?

The Boston churches are making their collections at the present time; and by their zeal and liberality they are saying to their brethren in other parts of the country: "Let there be no debt; rather let us go forward." It will be remembered that these churches advanced about fifty per cent. on their previous contributions last year. Instead of falling back from that sum, the prospect is that they will give still more the present year. The effort, moreover, is made with great cheerfulness; and the blessing of God evidently attends it. Will not churches elsewhere imitate this noble example?

It has been supposed by some that the large legacy of the late Anson G. Phelps would become available at an early day. But no part of it is payable before the expiration of five years.

DONATIONS,

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr. 12 25
Rocthay Harbor, 6 00
Bridgton, m. e.

Cumberland, m. c.	14 00
Portland, Union m. c. 112,95; 2d ch. m. c. 83;	145 95
Scarborough, 1st par. m. c.	58 42—236 62
Franklin co. Aux. So. Rev. I. Rogers, Tr.	3 00
Weld, Miss M. H. 1; S. B. W. 2;	
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, South ch.	267 56
Waterville, 2nd indiv. 1,30; juv. miss. so. 3;	4 20
Winthrop, Mrs. Elizabeth Sewall, to cons. HENRY SEWALL of Augusta an H. M.	100 00—371 76
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter-st. cong. so. m. c.	20 00
Waldoboro', J. Hovey, 50; gent. 11,50; la. 21,75; contrib. 13,89; juv. so. 10,98; (of wh. for miss. sch. at Croyton, 30.)	108 12—128 12
Fenobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Central cong. ch. and so. 132; Hammond-st. a. s. for Gaboon m. wh. cons. Mrs. SUSAN S. PIERCE an H. M. 100; 1st cong. ch. and so. 43;	275 00
Dedham, Cong. ch. and so.	29 53—297 33
York co. conf. of chs. Rev. G. W. Cressy, Tr.	
Saco, P. Eastman,	20 00

Bucksport, Cong. ch. and so. m. c. 40; Camden, m. c. 49,32; fem. miss. asso. 22,50; juv. asso. 30,31; J. Jones, 7,84; wh. cons. JOSEPH JONES an H. M.; Machias, J. S. G. 3; Prospect, cong. ch. and so. 14; Turner, cong. ch. and so. indiv. and a. s. 21;	1,055 83
--	----------

Legacies.—Lewiston Falls, Miss Eunice Little, by T. B. Little, (prev. rec'd 30,) 40; Portland, Octavio E. Corser, by Joshua B. Osgood, Ex'r, wh. cons. JOSHUA B. OSGOOD an H. M. 100;	140 00
	1,374 83

NEW HAMPSHIRE

Cheshire co. Aux. So. W. Lamson, Tr.	
Fitts William, Dexter Whittemore, to cons. JOEL WHITTEMORE, THOMAS W. WHITTEMORE and CHAS. WHITTEMORE H. M.	300 00
Jaffrey, Mrs. M. Tenney,	12 50
Walpole, La. sew. so. for Croyton sch.	25 00
Westmoreland, A friend,	25 00—362 50
Grafton co. Aux. So. W. W. Russell, Tr.	
Littleton, m. c. 14; a. s. 2,25;	16 25
Plymouth, Cong. ch. and so.	34 00—50 25
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Wilton, A friend,	5 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, South cong. ch. and so. to cons. MISS ELIZABETH FARLEY an H. M.	100 00
Warner, Mrs. M. P. Wheeler's a. s. class, 1; Mrs. Sargent's do. 47c.	1 47—101 47
Rockingham co. Conf. of chs. F. Grant, Tr.	
New Castle, s. s. for Ind. chil.	5 00
Stratford Conf. of chs. E. J. Lane, Tr.	
Meredith Bridge, An indiv.	10 00
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Acworth, Ch. and cong.	25 00
Langdon, Cong. ch. m. c.	10 00—35 00

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, South ch. and so. m. c.	41 46
Chittenden co. Aux. So. C. F. Hartt, Agent.	
Milton, A friend,	12 00
Williston, Cong. ch. m. c.	4 62—16 82
Orange co. Aux. So. L. Bacon, Tr.	
Chelsea,	9 00
Tunbridge, E. Smith,	25—9 25
Orleans co. Aux. So. H. Hastings, Tr.	
Craftsbury, m. c. 11; fem. miss. so. a bal. 4; Rev. J. N. Loomis, 10;	25 00

Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, m. c.	15 00
Clarendon, m. c.	3 46
Rutland, m. c.	50 02—68 48
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre ch. m. c.	24 92
N. Wardsboro', Ch. and so.	12 18
W. Brattleboro', do. m. c.	18 00
W. Halifax, do.	5 50—70 61
Windsor co. Aux. So. J. Steele, Tr.	
Windsor, Cong. ch.	3 00
Woodstock, do. m. c.	26 00—29 00

Bennington, Cong. ch. m. c.	260 62
	46 00
	306 62
Legacies.—Middlebury, Ethan Andrus, by Peter Starr, (prev. rec'd 162,)	995 00
	601 62

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Sandwich, 1st cong. ch. and so.	24 25
S. Wellfleet, Ch. and so.	6 00—30 25
Berkshire co. Aux. So. Rev. J. J. Dams, Tr.	
Pittsfield, South cong. ch. and so.	
135,61; m. c. 91,14; a. s. 38,91; young la. ins. m. c. 10;	275 68
Williamstown, W'ms college m. c.	16 75—292 41
Bozrah, S. A. Danforth, Agent.	
(Of wh. fr. la. Jews' so. for sup. of Mr. Schaudler, 100; T. S. 3.)	753 15
Brookfield Assoc. W. Hyde, Tr.	
W. Brookfield, Cong. so.	3 00
Essex co. North, Aux. So. J. Caldwell, Tr.	
Newburyport, 3d ch. 131,18; m. c. 29,70;	160 58
Newbury, West, m. c. 10,30; G. Cowles, dec'd, 3; a. s. a. class, 6,35;	19 55—180 43
Essex co. South Aux. So. C. M. Richardson, Tr.	
Glooucester, Cong. ch. and so.	29 35
Manchester, do. m. c.	21 00—50 35
Essex co.	
Lynn, Central ch.	50 00
Marblehead, 1st cong. a. s. Miss M. H. B.'s class for Miss Fisk's sch. Cavalan, Fernis,	6 00—56 00
Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, Cong. so. m. c.	5 00
Barnardston, Ortho. cong. so. wh. and prev. dona. cons. Miss MARTHA L. NEWCOMB, of Theol. C. W. an H. M.	78 23
Gill, Cong. so.	13 62
Greenfield, 1st do. 36,73; 2d do. to cons. Miss SARAH F. RIPLEY an H. M. 117,30;	154 03
Montague, 1st cong. so. 39,65; m. c. 20,90;	60 55
South Deerfield, 1st cong. ch. 4,43; a. s. 11,32;	15 75
Sunderland, Cong. so.	89 41
Warwick, Trin. so.	20 00—436 59
Hampden co. Aux. So. C. O. Chapin, Tr.	
Moonon, Rev. Dr. Ely,	23 00
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Amherst, 1st par. m. c. 52,68; Mill Valley, m. c. 20,35;	72 93
Cummington, Cong. so. 15; m. c. 32; Miss C. Briggs, 20;	67 00
Easthampton, 1st par. gent. 61,11; la. 41,68; m. c. 45,92; Williston sem. miss. so. 30;	198 71
Granby, Gent. 100,82; m. c. 41,17; 141 99	
Greenwich, A friend, which cons. ERASTUS BLODGET an H. M.	100 00
Hadley, N. par. m. c. 37; Miss O. H. dec'd, 1; 1st par. gen. benev. so. 10,50;	43 50
Hatfield, m. c.	133 50
Northampton, A friend, for Jewish females in Constantinople, 20; 1st par. m. c. 78,78; Edwards ch. m. c. 27;	195 78
Plainfield, Cong. ch. 23,16; m. c. 32,73;	55 80

Southampton, La.	37 00
South Hadley, 1st par. gent. 211,28; la. 70,40;	281 68
Westhampton, La.	18 27-1,273 25
Harmony Conf. of chs. W. C. Capron, Tr.	
East Douglas, Cong. ch. wh. cons.	
Dr. JONATHAN E. LINNELL an H. M.	180 00
Millbury, 1st do. 106,28; m. c. 30,25; a. s. 26,57;	157 10
Whitinsville, m. c.	232 16-569 26
Middlesex North and vic. Aux. So. C. Law- rence, Tr.	
Pepperell, Cong. ch. and so.	55 00
Middlesex South Conf. of chs.	
Wayland, Trin. cong. so. m. c. and coll.	60 19
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.	
Brookline, A. s. a. class,	2 00
Dedham, 1st cong. ch. and so.	
112 50; S. par. cong. ch. m. c. 11;	123 50
Roxbury, Eliot ch. and so. m. c.	21 63
West Roxbury, south evan. ch. and so. m. c.	6 70-153 92
Palestine Miss. So. E. Alden, Tr.	
Randolph, 1st par. m. c.	61 82
S. Weymouth, Union sp. m. c.	76 78-138 64
Pilgrim Aux. So. J. Robbins, Tr.	
Marshfield, 1st cong. ch. and so. m. c.	14 28
Taunton and vic. Aux. So.	
Norton, Wheaton fem. sem.	10 00
Worcester co. Central Asso. W. R. Hooper, Tr.	
Boylston, Gent. and la. 24,49; m. c. 23,31;	48 00
Leicester, Gent. (of wh. to cons.	
JOHN WOODCOCK an H. M. 100; J. A. Denby to cons. CHARLES A. DENNY an H. M. 100;) 257,97; la. (of wh. to cons. Mrs. A. C. DENNISON an H. M. 100;) 122,30; m. c. 43,76; Mrs. Sar- gent's s. a. class, 1,88;	426 00
Northboro', (of wh. for N. Amer. Ind. 50; for Anna Brigham, Ceylon, 20;)	130 00
Worcester, Centre ch. gent. (of wh. fr. A. H. Wilder, to cons. Mrs. HARRIET E. WILDER an H. M. 100; an indiv. to cons. SAMUEL TAYLOR an H. M. 100;) 456,12; la. 132,29; m. c. 226,68;	900 00-1,204 00
	5,601 83
Unknown, 5; Carleise, cong. ch. and so. 12; Charlestown, 1st cong. so. m. c. 60,78; Chelsea, Broadway ch. m. c. 24,07; Win- nismmet ch. m. c. 14,06; E. Cambridge, evan. cong. ch. m. c. 14,24; Holmes Hole, cong. ch. 20; Lowell, 1st cong. ch. and so. m. c. 62,81; Malden, 1st do. m. c. 16; Medford, ch. 6,13; Newton, Eliot ch. and so. m. c. 61,16; F. A. Benson, 25; 1st par. m. c. 49,74; Reading, Old South ch. and so. 167,13; West Newton, cong. ch. and so. in part, 76;	614 12
	6,215 97
<i>Legacies.</i> —Longmeadow, Rev. Gideon Burt, by William Burt, Ex'r, (prev. rec'd. 500;) 580; South Dedham, Miss Caroline An- drews, by David Andrews, Ex'r, wh. cons. Rev. MOSES M. COLBURN an H. M. 50;	630 00
	6,845 97

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.	
Bethel, Seth Seelye, to cons. HENRY E. SEELYE of Chicago, Ill. an H. M.	100 00
Bridgeport, 1st cong. ch. coll. and m. c. wh. cons. DAVID SHAW- WOOD and S. D. THURSTON, H. M. 202,97; Mrs. T. C. WORDEN, wh. cons. her an H. M. 100;	302 97-402 97
Fairfield co. West, Aux. So. C. Marvin, Tr.	
Greenfield, Cong. ch. coll. and m. c. 76 00	
Greenwich, A friend, 50; Rev. M. Mead, 10;	60 00

Norwalk, 1st cong. ch. and so. wh. cons. EDWIN HALL, JR. and Mrs. POLLY WEEKS, H. M.	218 84
Ridgefield, 1st cong. ch. m. c.	71 51
Southport, Cong. s. a. for sch. at Aintab,	26 30-452 55
Hartford co. Aux. So. A. W. Butler, Tr.	
East Hartford, m. c.	41 50
East Windsor, Theol. Ins. m. c. 50; Wapping so. 37,31; m. c. 6,68;	94 02
Farmington, A fam. m. box, for Chinese child,	5 00
Hartford, Centre ch. (of wh. fr. Calvin Day to cons. GEORGE F. BISSELL an H. M. 100;) 290,68; m. c. 9,75; North ch. 485,87; a friend, by C. H. 2;	778 30
Simsbury, A bal.	1 00-919 82
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Glastenbury, 1st ch. gent. 303,75; la. 128,16; m. c. 53,76;	485 67
New Britain, South, Ch. and cong.	5 00
Newington, E. L. 10; H. L. 10; m. c. 37,47; la. 61; young la.	153 97
Eunear so. 42,50;	
Rocky Hill, Gent. and la. (of wh. to cons. Rev. EDWIN GOODELL an H. M. 50;)	109 05-733 62
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Bethlem, Coll.	1 00
Hitchcockville, Cong. so.	47 00
New Hartford, South, Coll.	5 00
Norfolk, Coll.	200 00
Plymouth, 33; m. c. 20,83;	53 83
Terryville,	62 50
Warren, Cong. ch. and so.	1 75
Watertown, do.	8 00-379 08
Middlesex Asso. E. Southworth, Tr.	
Deep River, G. Spencer, wh. cons.	
Rev. CHARLES H. BULLARD, of Rockville, an H. M.	50 00
Hadlyme, s. a.	5 75
Higganum, Fem. benev. sew. so.	20 00-75 75
New Haven City, Aux. So. F. T. Jarman, Agent.	
New Haven, Young la. Madura so. for sup. of two girls at Madura, 24; 3d cong. ch. 259,45; Centre ch. and so. 481; Chapel ch. and so. 321,62; South ch. 35,21; m. c. 9,12; united m. c. 24; Court st. ch. m. c. 37,62;	1,002 32
New Haven co. East, F. T. Jarman, Agent.	
Branford, Cong. ch. m. c. 4,30; la.	49,35;
Cheshire, Cong. ch. and so.	46 00
East Haven, Rev. S. Dodd,	20 00
Guilford, 1st cong. ch. and so.	116 00
Meriden, Central ch.	25 00
North Branford, Cong. ch. and so.	37 18
Northford, La.	23 72
North Haven, Cong. ch. and so. to cons. Rev. S. W. ROBBINS an H. M.	76 54-397 99
New Haven co. West, A. Townsend, Jr. Tr.	
Birmingham, 37,60; m. c. 10,56;	48 16
Hamden, Mt. Carmel, 41; m. c. 12; to cons. Rev. D. H. THAYER an H. M.; a friend, 3;	56 00
Milford, 2d so. 51; united m. c. 48;	99 00
Naugatuck, 95,86; m. c. 44,92;	138 78
Waterbury, 1st so.	200 00-541 94
New London and vic. and Norwich and vic.	
F. A. Perkins and Charles Butler, Trs.	
Colchester, Cong. ch. s. a. for a child at Gaboon,	20 50
Groton, Cong. ch. and so.	52 10
Lisbon, Newent so.	21 51
Montville, 1st so.	35 00
Mystic Bridge, Cong. ch. and so.	16 63
New London, 2d do.	537 30
Norwich, 1st so. 50; la. 84,50; 2d so. la. (of wh. fr. a lady to cons. Mrs. E. W. FARNSWORTH an H. M. 100;) 377,25; Main st. ch. la. 89,37; 3d and Main st. m. c. 20,82; Greenville so. 61,18;	583 19
Salem, Cong. ch. and so.	23 83-1,310 32
Tolland co. Aux. So. J. R. Flynt, Tr.	
Andover, Cong. ch.	31 00
Gilead, Gent. 30,82; la. 30,18;	81 00-112 00

Windham co. Aux. So. J. B. Gay, Tr.
 Canterbury, 1st church and so. 49 56
 Eastford, La. miss. asso. to cons.
 Rev. HENRY HANMER an H. M. 50 00
 Mansfield, South so. gent. 94,60; la.
 61,74; m. c. 20; 176 34
 Plainfield, Gent. 28; la. 43,75; m.
 c. 33,25; juv. asso. 5; 110 00—385 90

Legacies.—Northford, Mrs. Mary Noyes, by
 C. C. Griewold, and J. F. Noyes, Ex'rs,
 (prev. rec'd 3,100;) 136 64

RHODE ISLAND.

Little Compton, O. Wilbur, 10; a friend, 5; 15 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.

C. S. Little, New York, Tr.
 Albany, 3d Ref. ch. 25 00
 Brooklyn, North R. D. ch. 33 95
 Dutchkills, Youth's miss. so. 14 94
 Ithaca, R. D. ch. 63 49
 Jamaica, do. a mem. 5 00
 Kinderhook, R. D. ch. m. c. 39 60
 Livingston, R. D. ch. s. a. miss. so.
 for ed. hea. chil. at Amoy, 10 33
 Newtown, R. D. ch. m. c. 37 60
 New Paltz, do. 43,92; m. c. 17,10; 61 12
 New York, do. 36th st. class, No. 1, 1 00
 Stuyvesant, do. 90 00
 Utica, do. 324 44
 Warwick, do. 5; a mem. 7; 12 00

Ded. disc. 2 00—716 47
 Geneva and vic. C. A. Cook, Agent.
 Barre Centre, Rev. L. Hovey, 5 00
 Geneva, W. H. S. 1 00
 Ithaca, Mrs. C. H. 10 00
 Lyndonville, Rev. S. C. H. 2 00
 Niagara Falls, Pres. ch. 126 00
 Northville, A friend, 3 00
 Palmyra, 1st pres. ch. 86,50; H.
 Eaton, 20; wh. cons. Mrs. BET-
 SEY WEBSTER, an H. M. 106 59
 Starkey, Mrs. H. A. 4 00

Ded. disc. 2 00—255 59
 Greene co. Aux. So. J. Doane, Tr.
 Durham, Pres. ch. m. c. 12; A. P. 5; 17 00

Monroe co. and vic. E. Ely, Agent.
 Fairport, Cong. ch. 6 00
 Honeyoye Falls, Pres. ch. 15 00
 Millille, Cong. ch. 6 00
 Nunda, 1st pres. ch. 15 50
 Rochester, Brick do. 50; L. Chapin
 to cons. LOUIS S. CHAPIN an H.
 M. 100; Washington st. ch. m. c.
 72,47; s. a. for George W. Parsons
 and Maria T. Hickok, Ceylon, 30;
 monthly fem. prayer meeting, 20; 262 47—314 97

New York and Brooklyn Aux. So. A. Mer-
 win, Tr.
 (Of wh. fr. J. C. Tucker, 50; A. C. Post,
 wh. cons. HENRY A. POST an H. M. 100;
 Central pres. ch. for ed. at Gaboon m.
 15; Broadway Tab. 100; Brooklyn, Ply-
 mouth ch. 440; F. H. Walcott, 100; South
 pres. ch. m. c. 51,75; s. s. juv. miss. so.
 for schs. at Ahmednugur, 20; 3d pres.
 ch. 115,23; Armstrong juv. miss. so. for
 William J. Armstrong, Ceylon, 20; for a
 girl at Madura, 10; for Mrs. Bridgman's
 sch. China, 25; for Dr. Scudder, Madras,
 25;) 1,443 82

Oneida co. Aux. So. J. Dana, Tr.
 Paris Hill, L. R. 50
 Utica, 1st pres. ch. m. c. 29 24
 Whitesboro', Pres. ch. 30 00—50 74
 St. Lawrence co. Aux. So. H. D. Smith, Tr.
 Gouverneur, Pres. ch. Enos Wright, wh.
 cons. Mrs. JULIA TOMPKINS an H. M. 100 00

Syracuse and vic. J. Hall, Agent.
 Lysander, Pres. ch. 16; Mrs. M.
 T. 10; 25 00
 Syracuse, 1st do. m. c. 34 74—60 74
 Washington co. Aux. So. A. Eldridge, Tr.
 Whitehall, 1st pres. cong. m. c. 70 00

3,038 33
 Albany, North Dutch ch. 200; a friend, 30;
 Arkport, C. H. 10; Babylon, Mrs. M. A.
 C. 10; Ballston Centre, fem. hea. sch.
 so. for fem. schs. in Ceylon, 30; Berk-
 shire, Miss Brown's s. a. class, 1; Bern-
 hard's Bay, a friend, 2; Canbria, cong.
 ch. (of wh. fr. J. B. Scovel, 25;) to cons.
 Rev. JOHN McCAMPBELL of Auburn,
 Miss. an H. M. 80; Canandaigua, 1st
 cong. ch. 57,45; m. c. 121,53; s. a. 40;
 la. 122,13; Ontario fem. schs. 40; gent.
 55; acad. 10; cong. ch. 2,81; Centreville,
 pres. ch. m. c. 9,30; Colchester, pres. ch.
 20; Elba, Mr. Corwin's ch. and so. in-
 div. to cons. Rev. WILLIAM FITHIAN of
 Pembroke, and Rev. JOHN W. WOOD of
 Wyoming, H. M. 100; Frank, 1st cong.
 ch. 45; Greenport, juv. miss. so. for a
 hea. child at Micronesia, 20; Harpers-
 field, a friend, 10; Haverstraw, Central
 pres. ch. 30; s. s. 20; Ithaca, pres. ch.
 50,81; Jefferson, 1st pres. ch. m. c. 19,05;
 Jewett, pres. ch. m. c. 10; Lansingburg,
 2d pres. ch. 75; Maine, cong. ch. m. c.
 3,24; Marion, J. B. 5; E. M. 1; Mina-
 ville, estate of a col'd female, 10; Orange-
 ville, 4; Oswego, 1st pres. ch. inf. s. s.
 20; Freddy Allen, 43c; 1 Oxbow, Asso.
 Ref. ch. 50; Peckskill, 2d pres. ch. 43,53;
 s. a. 4,25; Poughkeepsie, pres. ch. m. c.
 100; Sand Lake, pres. ch. 40; Schene-
 tady, Mrs. CHARLES KANE, wh. cons. her
 an H. M. 100; Southampton, Mrs. S. H.
 B. 1; Spencerport, 1st cong. ch. and so.
 wh. cons. Rev. GEORGE FREEMAN of
 Parma, an H. M. 50; Springfield, Mrs.
 Polly Dean, wh. and prev. dona. cons.
 Mrs. ABBY ANN COTES an H. M. 60;
 Sweden, 1st cong. ch. m. c. 10; Tarry-
 town, 2d R. D. ch. s. a. 20; Truxton, C.
 H. 10; Troy, 1st pres. ch. 50,50; m. c. 25;
 Nail Factory, m. c. 15; Upper Quebecoug,
 cong. ch. m. c. 28; Vernon Centre, Rev. H.
 A. Avery, wh. and prev. dona. cons. ALFRED
 H. AVERT an H. M. 50; pres. so. 20; s.
 a. miss. so. 10; G. Skinner, 10; Walton,
 2d cong. ch. la. benev. so. 8,25; Winfield,
 cong. ch. 8; 1,997 18

5,035 51

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch.

C. S. Little, Tr.
 Bergen, R. D. ch. m. c. 63 00
 Bergen Neck, R. D. ch. 20 00
 George's Road and Milltown miss. 6 00—89 00

Hoboken, 1st pres. ch. m. c. 23; Mendham,
 pres. ch. m. c. Washington corner, 12;
 Newark, 1st pres. ch. John Taylor, 150;
 s. a. 49,71; 3d pres. ch. J. D. V. 6; 6th
 pres. ch. m. c. 26,29; Orange, 2d pres.
 ch. M. H. Baldwin, 50; W. Millford, pres.
 ch. 13; 330 00

419 00

PENNSYLVANIA.

Dauphin, Pres. s. a. 1,15; East Smithfield,
 youth's miss. so. for Dr. Williamson,
 Dakota m. 10; Ephrata, Mountain Springs
 s. a. 2,50; Harrisburg, m. c. 5; Home-
 dale, 1st pres. ch. 100; Lawrenceville,
 17,01; Philadelphia, a lady, 2; 1st pres.
 ch. D. Lapley, 120; J. Bayard, 75; S. H.
 Perkins, to cons. HENRY PERKINS an H.
 M. 120; JOHN R. NEW wh. cons. him an
 H. M. 100; A. R. Perkins, 75; W. Rai-
 guel, 50; J. R. Campbell, 25; T. Biddle,
 25; T. A. Biddle, 25; J. C. Jones, 25; 8.

Smith, 20; J. W. Paul, 15; T. Honey, 15; m. c. 297,32; T. H. 10; Rev. S. S. D. 10; E. S. 10; H. B. D. 10; L. J. 10; J. W. 6; indiv. 37; la. (of wh. fr. Mrs. E. F. Wilson to cons. Mrs. ELEANOR BIRD an H. M. 100.) 577,50; a friend, first prof'l fee, 5; indiv. 10; Clinton-st. pres. ch. J. Bruen, 25; D. Milne, 30; cash, 15; G. W. Forbes, 30; N. B. Thompson, 20; cash, 15; do. 15; do. 15; do. 15; M. L. B. 10; indiv. 42,50; Mrs. G. 10; Pottsville, Welsh cong. ch. 22; 2,112 08

Legacies.—Philadelphia, Jacob Duntun, by Wm. Purves, Ex'r, 100; less tax, 5; 95 00

2,207 08

MARYLAND.

Baltimore, 5th pres. ch. s. s. m. c. 35,30; Port Deposit, J. C. 5; 40 30

SOUTH CAROLINA.

Charleston, R. W. B. for Choc. m. c. 5; John's Island, col'd cong. of pres. ch. for W. Africa, 11; a mem. of do. 5; 21 00

OHIO.

By G. L. Weed, Tr.
Batavia, Pres. ch. 8,85; Cincinnati, 2d pres. ch. m. c. 9,79; G. Y. Boots, to cons. Mrs. ANNA N. BOOTS an H. M. 100; 3d pres. ch. m. c. 7,68; Tab. pres. ch. m. c. 9,11; s. s. for Gaboon and Madura m. 60; Greenville, Mrs. L. C. B. 5; Harmar, cong. ch. 75; Kingston and Porter, 1st pres. ch. 37; Marietta, cong. ch. 128; West Liberty, Mrs. C. 5; 445 43

By Rev. S. G. Clark.
Ashtabula, Mrs. H. E. Parsons, 25; Brockville, 8,50; for African youth, 46c; A. A. 10; A. A. 6; Brooklyn, 4; Burton, 24; Chatham, 5; Chester, 18,50; Claridon, 3,75; Cosnaught, 17; Fowler, 7,35; Hampham, 16; Hartford, 18,22; Hudson, Rev. S. Warren, 5; Huntsburg, 20,68; Kingsville, 12; Mesopotamia, ch. 21,50; Mrs. L. B. 10; E. L. 10; Rev. W. C. 10; Miss L. C. 10; wh. and prev. dona. cons. JAMES E. CHILDS of New Orleans, La. an H. M.; Painesville, 39,31; m. c. 11,78; S. T. L. 10; R. Hitchcock, wh. cons. Rev. PARSHALL TERRY of Painesville and Rev. ERASTUS CHESTER of Newton Falls, H. M. 100; Parkman, 3,47; Parma, 3,40; Rome, 8,20; Troy, 6,56; Unionville, Rev. A. Saunders, dec'd, 5; Vernon, 25c; Wayne, 44,53; West Andover, 10,25; West Mill Grove, 12; Williamsfield, M. L. 10; York, 15; N. B. 10; 552 61

Alexandria, St. Albans ch. 31; Bryan, S. E. B. 4; Cleveland, Mrs. M. E. Temple, 20; Defiance, pres. ch. m. c. 1,38; Johnson, 15,39; Rev. E. G. 10; m. c. 7,61; Medina, little son of Rev. M. W. F. 25c. 79 63

1,077 67

INDIANA.

Bedford, Pres. s. s. 7 00

ILLINOIS.

By Rev. I. M. Weed.
Batavia, Cong. ch. 45,00; Bloomingsdale, m. c. 5,25; Elk Grove, a child, 12c; Geneseo, cong. ch. m. c. 7,25; Miss E. 1; La Fayette, cong. ch. 15,03; Lisbon, L. P. 10; Rockford, cong. ch. 32,90; 2d do. 81; South Fremont, cong. ch. 2,48; Toulon, cong. ch. 15; Wethersfield, do. 37; Miss H. 1; Winslow, cong. ch. 5; ded. disc. 53c. 356 80

Danville, Pres. s. s. for ed. of bea. chil. 5; Farmington, M. S. 10; Geneseo, 1st cong. ch. m. c. 5; s. s. 3; Griggsville, cong. ch. m. c. 30,87; Liberty, s. s. 15; 68 87

325 67

MICHIGAN.

By Rev. O. P. Hoyt.
Adrian, 28,61; Allegan, 18; Barry, J. A. 2; Birmingham, H. D. 5; Cassopolis, 10,32; Clinton, 41,80; Constantine, R. D. ch. 8,12; Dowagiac, 3; Grand Rapids, 7; Kalamazoo, pres. ch. 51,14; Lima, 39,52; Litchfield, 1,87; Manchester, 2; Michigan City, 24,12; Mishawakie, 22; Monroe, M. D. 1; N. Hudson, Dea. S. 10; Ontario, 6,25; Plainfield, 5; Pontiac, 50; Port Huron, 12,62; Richland, 15,75; St. Clair, 42,50; South Bend, 14,92; H. C. 14; Summerville, 2,62; White Pigeon, 2; E. K. 5; cong. ch. 5; Wing Lake, 14,03; 470 19

Hillsdale, Pres. ch. m. c. 5,30; s. s. m. c. 70c; Holland, R. D. ch. 12; Hudson, cong. ch. 28; Jonesville, 1st pres. ch. m. c. 5; s. s. for ed. in Madura, 2; Monroe, pres. ch. 53,79; Raisin, 1st cong. ch. 21; Richland, E. R. M. 10; 139 79

WISCONSIN.

By Rev. I. M. Weed.
Beloit, Pres. ch. m. c. 19,50; Cottage Grove, E. D. K. 50c; J. G. K. 1; E. S. 1; East Troy, pres. ch. 5,75; Geneva, pres. ch. 13,40; m. c. 4; Jonesville, cong. ch. 35,45; Johnson, do. m. c. 2,67; Madison, do. 16,93; m. c. 8; Milwaukee, cong. ch. m. c. 31,61; pres. ch. juv. miss. so. for ed. in Madura, 20; Newark, cong. ch. 50c; Palmyra, pres. ch. 10,85; Racine, cong. ch. 5,91; Summit, pres. ch. 22; Troy, cong. ch. 5,30; ded. disc. 57c. Berlin, Pres. ch. m. c. 9,27; Delton, Z. R. 1; Genesee, cong. ch. 11; 202 60

IOWA.

Keokuk, 1st pres. ch. m. c. 25,20; Muskegeta, cong. ch. m. c. 3,03; 28 23

MISSOURI.

Troy, Pres. ch. m. c. 6 00

TENNESSEE.

Greenville, Pres. ch. 83; Maryville, m. c. 17; Moorburgh, pres. ch. 3,76; Rutledge, pres. ch. 9,03; 111 79

OREGON TERRITORY.

Youella, W. N. Goodell, 31 00

IN FOREIGN LANDS, &c.

Alleghany, Ind. miss. so. 60 00
Constantinople, Mrs. S. C. H. 24 52
Danville, C. E., India, 8 00
Glasgow, A. F. Stoddard, to cons. Mrs. W. H. McDONALD an H. M. 100 00
Pine Ridge, Choc. m. C. C. Edwards, dec'd, 6 50
Southwold, C. W., Mrs. E. D. Johnston, 30 00

231 00

Donations received in December, 25,655 49
Legacies, 1,296 64

326,952 13

TOTAL from August 1st to December 31st, \$25,593 23

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in December, \$775 76

DONATIONS IN CLOTHING, &c.

Derby, A box, fr. fem. sew. miss. so. 27 77
Westminster, West, Vt. A box, fr. la. be-
nev. so. for Mr. Burnell, Ceylon, 18 00